

Berea Bible Handbook

Part One – The Pentateuch

Synthetic Bible Study of the Old Testament

by

Rev. Philippe L. De Coster, B.Th., D.D.

© January 2015 – Berea School of Theology Publishing, Ghent, Belgium



Inspiration and Authority of the Bible

The doctrine of inspiration affirms that God through the instrumentality of men produced the Bible. While some material in the Bible can be checked by historical and scientific investigation, other elements in it, including its major affirmations that God exists, that Jesus is his Son, and that he has revealed himself either in history or in word, cannot be so checked. Interested in inspiration as a guarantee of the truths of the Bible on those subjects that cannot be discovered by the mind of man alone, we approach the question by letting the Bible speak for itself about its origin.

Belief in the inspiration of Scripture is premised first upon belief in the divine guidance of the prophets and of the apostles. The prophet's words were not his own; God spoke by the mouth of his holy prophets (Deut. 18:18; Jer. 1:9; Luke 1:70; Acts 3:21). The phrase, "Thus says the Lord," is a predominant method of opening a prophetic address, occurring over two thousand times. The Lord opens the prophet's mouth (Ezek. 3:26f; Ex. 4:12; 2 Sam. 23:2; Jer. 1:9). The whole question is best summarized in the Epistle of Peter: "We have the prophetic word made more sure . . . no prophecy of Scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Pet. 1:19-21).

The God who spoke through the prophets has also spoken through his Son (Heb. 1:1). Upon our Lord the Spirit descended at baptism; he claimed for himself the fulfilment of the statement of Isaiah, "The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor" (Luke 4:18); and he claimed, "the word which you hear is not mine but the Father's who sent me" (John 14:24).

As a final stage in the process, the disciples of our Lord were assured that when they would be on trial the Holy Spirit would speak for them (Mk. 13:11). They also received the promise of the guidance of the Holy Spirit who would bring to their remembrance the things Jesus had said and would guide them into all truth (John 14:26; 16:7-13).

WHAT WAS WRITTEN BY THE APOSTLES AND PROPHETS IS JUST AS AUTHORITATIVE AS THE SPOKEN WORD

Belief in the inspiration of Scripture is further premised upon belief that Scripture is that oral message of the prophets, of our Lord, and of the Apostles in written form. The authority of the word written is the same as that of the word spoken. Moses is said to have

written all the words of the Lord after having told them orally to the people at the time of the making of the covenant (Ex. 24:4) . Samuel wrote the duties and the rights of the kingship (1 Sam. 10:25). Jeremiah on two occasions was commanded to write all that which God had spoken to him over many years (Jer. 30:2; 36:2ff) .

The value attached to God's word written is to be seen throughout the New Testament (see John 10:34; 15:25; 1 Cor. 14:21) . Old Testament quotations are introduced as having been "spoken by the Lord through the prophet" (Matt. 1:22; 2:15).

The very phrase, "that it might be fulfilled which was spoken by the Lord through the prophet" (Matt. 1:22), calls attention both to the divine source and to the human instrumentality. The claim of divine guidance is also made for apostolic writing. Paul reminds the Corinthians, "If any man thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord" (1 Cor. 14:37). He taught the Thessalonians by letter as well as by word of mouth (2 Thess. 2:15) . The value attached to New Testament writings is further seen when "The labourer is worthy of his hire," a Gospel statement (Lk. 10:7) , is cited in the epistle to Timothy as Scripture alongside of an Old Testament statement, "You shall not muzzle the ox who treads out the grain" (Deut. 25:4; 1 Tim. 5:18).

Inspiration carried no implication that the writers were free from error in personal conduct. Moses, the greatest of the prophets, transgressed at the waters of Meribah and was not permitted to enter the promised land (Num. 20:7-13). David committed adultery and murder (2 Sam. 11) . Scripture does not claim that every statement made in it is within itself an inspired-or even a truthful statement. The statements of the Devil (Gen. 3:4); of Cain (Gen. 4:8ff.); of the man born blind (John 9:31f.); of Peter speaking to Jesus Matt. 16:22); and of

many other characters are not inspired statements and should not be taken as positions approved of God.

The process of inspiration directed men who natively wrote in Hebrew to use Hebrew and those who wrote in Greek to use Greek. Variations in individual styles and constructions can be seen. One writer may reflect more polish in style than another. He may use material used by another writer. He may have engaged in the process we would call research. The authors of the books of Chronicles and of Kings allude to numerous sources where additional materials can be found on the topics they were treating. Their work seems to be that of selection of correct material. Luke reveals that he is aware that, other accounts of the life of Jesus have been written (Luke 1:3) .

Belief in inerrancy of Scripture is premised upon the logic that the God of truth can only speak truth. The Holy Spirit is the Spirit of truth (John 16:12) . No Biblical figure in either the Old Testament or New Testament suggests the compatibility of inspiration with error or that some parts of Scripture are to be segregated from others as more or less trustworthy. Stress is always upon the reliability of the end product.

"Scripture cannot be broken" (John 10:34) .

THERE IS NOTHING IN SCRIPTURE WHICH WOULD SUGGEST THAT SOME PARTS ARE TO BE SEGREGATED FROM OTHERS AS MORE OR LESS TRUSTWORTHY.

The Bible, not an autonomous authority, receives its authority from its divine origin. It is unique in being a revelation of God as he executed a process in history which culminated in Jesus Christ. Among sacred books, it alone tells the salvation story. But it is also the word which God spoke through chosen men. From it, and it alone, we learn of his great acts in the past, of his will for the present, and of his plans for the future. Jesus is the Word of God (John 1:1ff.), but so also is Scripture his word out of which alone we learn of Jesus. When Jesus said, "Sanctify them in the truth, thy word is truth," it is obvious that he spoke of something other than himself. Scripture is God's means of communicating with men. It is the sword of the Spirit (Eph. 6:17).

THE AUTHORITY OF THE BIBLE DOES NOT DEPEND UPON THE CHURCH, NOR UPON RELIGIOUS EXPERIENCE!

The Bible has not been given authority by the church; rather, the church is subject to God's authority as it is expressed in Scripture. While reason must be applied to Scripture in order to understand it, the Bible's authority is not solely dependent upon its commending itself to reason. Scripture says: "I know, O Lord, that the way of man is not in himself, it is not in man that walks to direct his own steps" (Jer. 10:23) . Neither is the authority of the Bible dependent upon

its conforming to religious experience. Paul commands that Christian experience be subject to the command of God (1 Cor. 14:37).

Furthermore, the authority of the Bible does not rest on non-Biblical traditions. A part of

Jesus' clash with the Pharisees was over their having made void the Word of God for their tradition (Matt. 15:1ff.). The Bible is the authority to which church, reason, religious experience, and tradition must submit.

The best obtainable Hebrew, Aramaic, and Greek texts of the Bible are the standard by which the reliability of all translations and interpretations must be measured. In the ultimate analysis every significant Biblical question is to be solved on the basis of what a writer meant by a Hebrew, Greek, or Aramaic expression. This fact underscores the importance of Biblical students having a command of these languages.

The authoritative Bible is one which is properly interpreted. Determining the plain and simple meaning of the text must be the principle aim of all Bible study. This meaning is learned in consideration of the thought and life of the times out of which the various books came. Literary forms must be recognized for what they are. Poetry should be interpreted as poetry. Metaphors should be recognized for the sort of truth metaphorical language conveys.

STATEMENTS OF UNINSPIRED MEN, ACCURATELY RECORDED IN THE SCRIPTURES, ARE IN NO WAY AUTHORITATIVE.

Scripture is authoritative in matters for which it was intended -that is, in regulating one's obligation to God and to his neighbor. While it may allude incidentally to many other areas, it is not its purpose to be authoritative in them. One would not expect to find details of house building, cooking, flying an airplane, and dozens of other subjects in the Bible. Neither is the Bible "equally authoritative in all its parts" (a claim of one of the well-known creeds), although the Bible has the authority of truth in all its parts. Statements of uninspired men, though an accurate record of what they said, are not otherwise authoritative for anyone. Actions of sinful men are reported but should not be emulated. There are duties spoken of which are binding on men at a particular time and place but which are not of universal obligation. Alexander Campbell¹ in his famous

¹ Thomas Campbell (1763 – 1854) Writings on Thomas and Alexander Campbell often end up focusing more on Alexander with Thomas being in the background. This paper's focus is an attempt to examine more closely the life of Thomas Campbell and his contributions to the Restoration Movement. Thomas Campbell is a "bridge" figure from the Old World's religion to the New World's religion. One writer accurately portrays Thomas Campbell's time in perspective: Historians, when they have mentioned him at all, have spoken of him along with Barton W. Stone and Walter Scott is one of the founders of the movement known today as

"Sermon on the Law" correctly challenged men to recognize the distinction between the Law and the Gospel.

The Biblical command and prohibition form the clearest type of authority, but are authoritative only for the purpose for which they were intended. Old Testament commands and prohibitions are presently binding only where they have been restated as authoritative in the New Testament. Jesus nailed the law to the cross (Col. 2:14) . The Biblical command which is specifically tied to the custom of a particular time is not perpetually binding. Greeting by the kiss and the veiling of women are examples of such commands. An approved example may be authoritative, but by no means are all actions of Jesus and the Apostles authoritative examples to be followed by the church today.

There are those actions which belonged to the life of the times in which they lived, such as travelling on foot, manner of dress, and length of hair. On the other hand, while the observance of the Lord's Supper rests upon the Lord's command, the observance of it on the first day of the week rests upon the example of the church in Troas (Acts 20:7).

Of significance, but of less certain authority than the direct command or prohibition, is the analogy drawn from Biblical principles. Many of the lessons we draw from the parables are actually lessons on analogy. That drawn from the action of the Samaritan is that any man in need is to be helped. That drawn from the parable of the talents is that the Lord's steward must use his abilities in his own situation while he waits for the Lord's return.

A direct command, an approved example, or reason for drawing what is called "a necessary inference," cannot be found in the Bible for every action that modern life raises for the Christian. In matters of worship and service, the Christian asks, "Where does the Bible authorize

The Christian respects the silence of the Scriptures, realising that he is not at liberty to introduce practices not authorised by Scripture, the act or teaching?" He has respect for the silence of Scripture, realizing that he is not at liberty to introduce practices where Scripture has not authorized them. In ethical and social problems the answer must at times be given on the applicability of the

"Disciples of Christ," and as the father of Alexander Campbell. But Thomas Campbell was more than that. He was a transitional figure, forming a link between the religious traditionalism of the Old World and the spirit and zeal of the New—a man who, like so many in America,—at that time, lived the first half of his life in Ireland and the last half on the American frontier. Thomas Campbell was an exemplary educator for the time and was able to use this gift to complement the efforts he made to the restoring of New Testament Christianity in America.

other Biblical principles. One's deductions and inferences—while convincing for the deducer—are not authoritative for others and should be kept in the area of opinion not to be imposed on others.

Conclusion

The authority of the Bible is attested by its power to accomplish its purpose. It does not return void (Isa. 55:11), but in generation after generation accomplishes the fact of regeneration in the lives of men. The Gospel is God's power unto salvation; but all that we know about that power comes from the written records. We have no access except through the word. Through encouragement of the Scriptures, we have hope (Rom. 15:14).



The Text of the Bible

In "How the Bible came to be," we considered the original writers and writing of the sacred canon, the scriptures (click on to read). In "The Text of the Bible" we shall briefly consider the restoration of the Hebrew and Greek text of the sixty-six books comprising the book we call the Bible. There are three major languages involved originally in the translation of the text of the Bible, Hebrew, Aramaic (very similar to Hebrew), and Greek. Hence, the books of the Bible had to be translated into English and the other languages of the world.

The text of the Hebrew Scriptures ("Old Testament")

The translation of the original Hebrew text (first 39 books of the Bible) in many ways has not posed the challenge that translating the Greek text has (New Testament). One reason for the absence of comparative difficulty is the fact that the Jewish scribes carefully and fastidiously guarded their copies of the Hebrew text. In fact, when a copy became old or worn, they would, out of respect for the manuscript, ceremonially bury it. Alas, this practice resulted in later scholars not having access to the older texts. The earliest Hebrew manuscripts are known as

the Cairo Codex and the Leningrad Codex of the Prophets. The Cairo Codex dates back to 895 AD and the Leningrad Codex of the Prophets to 916 AD. Still another old Hebrew manuscript that has been important in restoring the original Hebrew text is the British Museum Codex of the Pentateuch (tenth or eleventh century). The oldest known manuscript that contains the entire 39 books is the Leningrad Codex which was finished in 1008 AD. There are many other manuscripts, but the foregoing are the primary witnesses to the Hebrew text.

One cannot study the text of the Hebrew books without considering the Massoretes. Until the age of printing, the Hebrews scriptures were laboriously handed down to us by copying. To guard the letter of the law with an almost fanaticism, there developed at an early age various groups of Jewish scholars who were dedicated to the purity and preservation of the Hebrew text. Leaders among these Jewish scholars became generally known as the Massoretes. Their contribution to the accuracy and preservation of the Hebrew text was so large that the Hebrew text today is sometimes called the "Massoretic text."

There are other works that are involved in the Hebrew text. The Samaritan Pentateuch (ca. 400 BC), the Aramaic Targums, Syriac Peshitta (ca. 50 AD), the Latin Versions (ca. 150 AD), and the Talmud. In about 250 BC it was decided that there was a need to translate the Hebrew text into Greek. Hence, the Septuagint became a reality. It is believed that 70 scholars took part in the translation of the Pentateuch (first five books of the Bible). We do not know the circumstances of the translation of the remainder of the 34 books.

The Dead Sea Scrolls. A great discovery was made March of 1948. What was found was called the Dead Sea Scrolls, in all about 350 rolls, most of them fragmentary. They contained portions of almost all the 39 Hebrew books. The matter of great importance is some of the material dated back to around 100 BC. Some who rejected the Bible believed the scrolls would disprove the Bible as the inspired word of God. I shall now quote Professor F. F. Bruce and with this quotation, conclude our consideration of the Hebrew text:

"The new evidence confirms what we had already good reason to believe - that the Jewish scribes of the early Christian centuries copied and recopied the text of the Hebrew Bible with the utmost fidelity" (Second Thoughts on the Dead Sea Scrolls, 1956, pg. 61, 62).

The text of the New Testament.

Scholars generally agree that although the spoken language of Jesus was Aramaic, the 27 books which comprise the New Testament were written in Koine Greek (some maintain Matthew may have originally been written in Aramaic). Since the gospel is God's power unto salvation, the message of the

gospel had to be preserved for all men until the return of Jesus in judgment (Rom. 1: 16, Jn. 12: 48). The Greek in the first century, as is English today, was a "universal" language. Also, in many ways, the Koine Greek is a frozen language; hence, having even more preserving ability.

The original 27 letters were written and introduced during the latter half of the first century. They appear to have been originally on papyrus sheets. The New Testament manuscripts are of two primary types, uncial and cursives. Uncials were written in all capital letters, no punctuation, and are the oldest. There are about 300 manuscripts that are classified as uncials. As a rule, uncials date from the fourth to the ninth century. These are, of course, copies of the original letters (there are no extant originals). Cursive manuscripts are in lower case and are usually dated from the ninth century. In all, there are about 4, 500 manuscripts of the New Testament.

Among the uncials there are the Vatican, the Sinaitic, and the Alexandrian manuscripts. They date from 300-450 AD. Some scholars consider the Vatican manuscript to be the most important single manuscript in restoring the text of the New Testament. These uncials have only become accessible since the translation of the King James Version².

There are many other significant sources in the restoration of the Greek text. All of them combined should be considered in any translation and restoration efforts. Some are the Manuscript of Ephraem, the Codex of Ephraem, the Codex Bezae, and the Syriac Versions. The writings of the so called church fathers are also a valuable source. Some of these men lived near the time of the actual apostles. Their writings are compared to the ancient manuscripts for critical analysis.

It is claimed that there are 200,000 scribal errors in the manuscripts of the New Testament. However, such a charge and claim is highly misleading. To address and explain this claim, allow me to quote Neil R. Lightfoot:

"From one point of view it may be said that there are 200, 000 scribal errors in the manuscripts, but it is wholly misleading and untrue to say that there are 200, 000 errors in the text of the New Testament. The large number is gained by counting all the variations in all of the manuscripts (about 4, 500). This means that if, for example, one word is misspelled in 4, 000 different manuscripts, it amounts to 4, 000 'errors.' Actually in a case of this kind only one slight error has been made and it has been

² Statenvertaling in Dutch, today wonderfully revised in modern Dutch, called HSV. In French Louis Segond translation is preferred.

copied 4, 000 times. But this is the procedure which is followed in arriving at the large number of 200, 000 'errors.' A person is either unlearned or of a sceptical mind who tries to take this large number of variations and use it in such a way as to undermine one's faith in the word of God" (How we got the Bible, pg. 53, 54).

As noticed, just about all of these so called errors are trivial, nothing pertaining to how to be saved or live a godly life. Westcott and Hort (their contribution is discussed in "The Translation of the Bible into Various Languages, click on to visit) wrote thus regarding the reliability of the text of the Bible:

"The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole. The remaining eighth therefore, formed in great part by changes or order and other comparative trivialities, constitutes the whole area of criticism....The amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text. Since there is reason to suspect that an exaggerated impression prevails as to the extent of possible textual corruption in the New Testament...we desire to make it clearly understood beforehand how much of the New Testament stands in no need of a textual critic's labours" (B. F. Westcott and F. J. A. Hort, The New Testament in the Original Greek, Introduction and Appendix, pg. 2-3).

In closing, there is no doubt that of all the ancient books, the Bible is in a class to itself, as far as vindication and validation of the text is concerned. There are more manuscripts and external proofs for the books of the Bible than any other book extant. No other book has been rightly subjected to such a rigorous and exacting test for authenticity and, yet, the Bible time and again has not only survived all the tests, but has triumphantly prevailed. Almost two thousand years ago Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35). Again, "Wherefore, Sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27: 25).

The Canon of the Bible

The "canon" of Scripture is defined as the books of the Bible officially accepted as Holy Scripture. Written by about forty authors over the course of 1500 years, it was essential that a list be drawn up of the books which reflected the truth of God's message and were inspired by the Holy Spirit. Although each book was canon in God's eyes as it was written, the canon had to be identified by religious leaders as God did not give a list of books to include. Determining the canon was a process conducted first by Jewish rabbis and scholars and later by early

Christians. Ultimately, though, it was God who decided what books belonged in the biblical canon.

The complete canon of the Old Testament was not completed until after the destruction of Jerusalem in 70 AD, but parts had been recognized far earlier. The books of the law (also known as the Torah or Pentateuch—Genesis-Deuteronomy) were acknowledged as early as 2 Kings 22. The prophets were identified as Scripture by the end of the second century BC. The Psalms were accepted, but the remaining books varied depending on Jewish sect. The rabbinical school of the Pharisees in Jamnia arrived at a final list of twenty-four books, which equate to the thirty-nine books of the Christian Old Testament. Ten books interpreted in the Septuagint (the Greek translation of the Hebrew Scriptures) were rejected because of the strict guidelines for canon: books must have conformed to the Torah, and had to have been written in Palestine, in Hebrew, and not after the time of Ezra (about 400 BC). Although the Catholic Bible today includes the Apocrypha, the vast majority of Hebrew scholars considered them to be good historical and religious documents, but not on the same level as the inspired Hebrew Scriptures. The Dead Sea Scrolls, discovered in 1947, have a few minor differences, but they are remarkably similar to the accepted Hebrew Scriptures we have today.

The process for recognizing and collecting the books of the New Testament began in the first centuries of the Christian church. Very early on, some of the New Testament books were recognized as inspired. Paul considered Luke's writings to be as authoritative as the Old Testament (1 Timothy 5:18; see also Deuteronomy 25:4 and Luke 10:7). Peter referred to Paul's writings as Scripture (2 Peter 3:15-16). Clement of Rome mentioned at least eight New Testament books (A.D. 95). Ignatius of Antioch acknowledged about seven books (A.D. 115). Polycarp, a disciple of John the apostle, acknowledged 15 books (A.D. 108). Later, Irenaeus mentioned 21 books (A.D. 185). Hippolytus recognized 22 books (A.D. 170-235).

The first "canon" was the Muratorian Canon, compiled in A.D. 170, which included all of the New Testament books except Hebrews, James, and 3 John. The Council of Laodicea (A.D. 363) concluded that only the Old Testament (along with the Apocrypha) and the 27 books of the New Testament were to be read in the churches. The Councils of Hippo (A.D. 393) and Carthage (A.D. 397) reaffirmed the same 27 books as authoritative.

The principles used by the councils to determine whether a New Testament book was truly inspired by the Holy Spirit were fourfold. First, the author must be an apostle or have a close connection with an apostle. Second, the book must have been accepted by the body of Christ at large. Third, the book had to contain consistency of doctrine and orthodox teaching. Finally, the book had to bear

evidence of high moral and spiritual values that would reflect a work of the Holy Spirit as the divine Author. Most importantly, however, it must be recognized that it was God, and God alone, who determined which books belonged in the Bible. God, via the inspiration of the Spirit, imparted to His followers what He had already decided. The human process of collecting the books of the Bible was flawed, but God, in His sovereignty, and despite the limitations of sinful man, brought the early church to the recognition of the books He had inspired, and those books are recognized today as the canon of Scripture.

What are the Catholic Apocrypha / Deuterocanonical books?

The Apocrypha (also called the Deuterocanonical books) are included in Roman Catholic Bibles and are used by some other traditions within Christianity. What are these additional writings? What is their origin? First, the words themselves cause many readers to pause. The word *apocrypha* means "hidden," while the word *deuterocanonical* means "second canon." The books found in the Apocrypha were primarily written during the four-hundred-year period between the completion of the Old Testament writings and the beginning of the New Testament's events (they also include claimed additions to the Old Testament books of Esther and Daniel). These books include 1 Esdras, 2 Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, the Letter of Jeremiah, Prayer of Manasseh, 1 Maccabees, and 2 Maccabees.

Within early Judaism, the writings of the Apocrypha were treated with respect, but were not accepted as books of the Hebrew Bible. The early Christian church debated the status of the Apocryphal writings, but few early Christians believed they belonged in the canon of Scripture. The New Testament quotes passages from the Old Testament hundreds of times, but nowhere quotes any of the Apocrypha's books. Further, there are many proven historical errors and contradictions in the Apocrypha.

The Apocryphal books also teach some practices that are inconsistent with Scripture's teachings. While many Catholics accepted the Apocrypha earlier, the Roman Catholic Church officially added the Apocrypha to their Bible at the Council of Trent in the mid 1500's A.D., primarily in response to the Protestant Reformation. Part of the reason for this is that the Apocrypha supports some of the traditions the Roman Catholic Church practices that are not taught in the Bible. For example, the Roman Catholic practices of praying for the dead, petitioning "saints" in heaven with their prayers, worshiping angels, and "alms giving" to atone for sins (paying indulgences) all find their support in the Apocrypha, not the Bible.

Some of the Apocrypha include important and helpful information, but due to their historical and theological errors, the books must be viewed as fallible

historical and religious documents, not as the inspired, authoritative Word of God.

The Dead Sea Scrolls - What are they and why do they matter?

The Dead Sea Scrolls are considered one of the most important archaeological discoveries of the twentieth century and perhaps of all time. They include 972 documents from approximately 300 B.C. to A.D. 70. Among them are over 200 scrolls of Old Testament writings, such as the famous Isaiah scroll, found in excellent condition even though it is 1,000 years older than any previous manuscript of the book. These documents have provided an abundance of evidence that has helped to confirm the text of the Old Testament is astoundingly accurate.

The first of the Dead Sea Scroll discoveries occurred in 1947 in Qumran, a village situated about twenty miles east of Jerusalem on the northwest shore of the Dead Sea. A young Bedouin shepherd, following a goat that had gone astray, tossed a rock into one of the caves along the seacliffs and heard a cracking sound: the rock had hit a ceramic pot containing leather and papyrus scrolls that were later determined to be nearly twenty centuries old. Ten years and many searches later, eleven caves around the Dead Sea were found to contain tens of thousands of scroll fragments.

The Dead Sea Scrolls comprise a vast collection of Jewish documents written in Hebrew, Aramaic, and Greek. They include manuscripts or fragments of every book in the Hebrew Bible except the book of Esther, all of them created nearly one thousand years earlier than any previously known Old Testament manuscript. The scrolls also contain the earliest known biblical commentary, on the book of Habakkuk, and many other writings.

In recent years, many shocking accounts of what was contained in the Dead Sea Scrolls have been reported. These sensational stories go far beyond what was actually found. There were no "lost" books of the Bible or other "secret" literature. Most of the Dead Sea Scrolls were copies of books of the Old Testament from 250-150 B.C. There were many other writings found as well, yet the most important finds have been many early copies of Old Testament books.

The Dead Sea Scrolls can give us confidence in the reliability of the Old Testament manuscripts since there were minimal differences between the manuscripts that had previously been discovered and those found in Qumran. Clearly, this is a testament to the way God has preserved His Word down through the centuries, protecting it from extinction and guarding it against error.



How is the Bible inspired? What does it mean for the Bible to be inspired?

The biblical view of inspiration is found in 2 Timothy 3:16-17 that reads, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." The phrase "breathed out by God" is from the Greek word *theopneustos*, which literally means "God breathed." To say the Bible is inspired by God means that its words are an extension of God Himself, revealing His teachings for our lives today.

Because the Bible is inspired, it serves as the source of help for many areas of the Christian life. Second Timothy 3:16 notes four areas. First, inspired Scripture is important for teaching. As a young minister, Timothy was being reminded of the importance of using Scripture, rather than personal opinions, as the basis for teaching. Second, inspired Scripture is useful for reproof or pointing out wrong. Since Scripture is living and active (Hebrews 4:12), it shows both the positive and the negative in our lives. Third, it is useful for correction. Inspired Scripture not only points out our wrongs, but also shows how to correct our course and do what is right. Fourth, Scripture is important for training in righteousness. Just as an athlete must regularly prepare and train to succeed in a sport, a believer must regularly train by studying God's Word in order to grow in understanding and succeed in living for Christ.

Second Peter 1:21 also supports the inspiration of the Bible: "For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit." Here we find evidence that the Scripture was not something created by human writers, but something from God. Yes, God did utilize the abilities and personalities of the human writers, but directly communicated His message through them for our benefit.

In fact, Jesus taught, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matthew 5:17-18 NIV). The least stroke of a pen in Hebrew at that time was the letter *yod* that looks like a single quotation mark in English ('). Jesus made clear that God's inspiration extends to every dot and letter of every written word He has revealed. As a result, we should care about what God is communicating in every aspect of Scripture. Time spent in God's Word is time spent listening to what God has spoken.

There are many important teachings that result from the inspiration of God's Word. Since God's Word is inspired, and God is perfect, His words must be perfect. Theologians often refer to this as the inerrancy of Scripture. Because God holds all authority and the Bible is from God, then the Bible is authoritative for our lives.

God's Word is breathed by God and is inspired. As a result, we are to submit our lives to its teachings as it reveals God's will for our lives today.

Are there errors in the Bible? A point-of-view!

Those who want to reject the message of the Bible will often point to apparent errors, contradictions, and discrepancies. However, looking at the Bible objectively—a book written by approximately 40 different authors over a period of around 1500 years, and copied over and over *by hand* for 1400 years until the invention of the printing press—the accuracy and consistency of the Bible is nothing short of astonishing. Each writer wrote with a different style, from a different perspective, to a different audience, for a different purpose. We should expect some minor differences, although differences are not contradictions or errors. Biblical error only occurs where there is absolutely no conceivable way the verses or passages can be reconciled to the rest of Scripture.

Even if an answer to some apparent discrepancies is not available right now, that does not mean an answer does not exist. Many have found a supposed error in the Bible in relation to history or geography, only to find out that the Bible is correct once further archaeological evidence is discovered. For example, for

centuries "scientists" believed the earth was flat. The book of Isaiah, written thousands of years before Columbus, declares that God "sits above the circle of the earth" (Isaiah 40:22). Was this an error to the learned scientists of the past?

Whatever minor copists' errors that may, or may not, exist in Scripture, the overall message comes through loud and clear. Man is sinful by nature, God is holy and must punish sin, Christ came to take that punishment on our behalf, and all who come to Him in faith will have eternal life, while those who reject Him live eternally in hell. Atheists love to point out supposed errors and contradictions and expect others to answer their objections. The truth is that most Bible attackers are not really interested in, nor are they seeking, truth. They are seeking a reason to reject the Bible and the God who wrote it (2 Timothy 3:16). Despite their noisy protestations, one day they will stand before the Author of Scripture who declared it to be perfect, right, pure, true, righteous and more to be desired than gold (Psalm 19).

Should the Bible be interpreted literally?

Sceptics of the Bible often ask Christians: "You don't take the Bible *literally* do you...??" The question reveals an attitude of disbelief, an incredulity that anyone could actually believe that the Bible should be read as nonfiction literature.

If the questioner knows anything about the Bible, sometimes he'll try to bolster his case by asking follow-up questions like, "In John, Jesus says, 'I am the door' – is Jesus really a door?" or "In Psalms, the writer asks to take shelter under God's wings – is God a bird, then?" This line of argumentation is known in logic as *reductio ad absurdum*, in which a proposition (or set of propositions) is refuted by showing that it leads to a logically absurd consequence.

However, the fact of the matter is the literal-historical-grammatical method of biblical interpretation is the most logical. Its aim is to discover the meaning of the passage as the original author would have intended and what the original hearers would have understood. This interpretive approach embraces the fact that the Bible includes various genres (narrative, poetry, didactic teaching, etc.) and literary techniques (metaphors, hyperbole, etc.), but states that such things do not take away from the literalness of the Bible at all. In fact, these techniques are standard fare in nonfiction literature and used in everyday language to communicate truth.

For example, the Bible uses what is called phenomenological language to describe everyday things in common speech. A case in point is found in the book of Joshua: "But at the time of the going down of the sun, Joshua

commanded, and they took them down from the trees and threw them into the cave where they had hidden themselves, and they set large stones against the mouth of the cave, which remain to this very day" (Joshua 10:27). When the Bible mentions "sunset," it doesn't mean that the sun actually went down from a scientific perspective. Even today, meteorologists don't say that "tomorrow's earth rotation will make the sun disappear at 9 P.M.," but speak of the "sunset."

The Bible also uses hyperbole—an obvious and intentional exaggeration—to communicate literal truth. An instance of hyperbole is found in the book of John: "So the Pharisees said to one another, 'You see that you are gaining nothing. Look, the world has gone after him.'" (John 12:19). The literal truth behind this statement is that large numbers were following Jesus, a fact not hard to understand from reading the text.

The Bible is also full of metaphors, figures of speech in which a term or phrase is applied to something to which it is not woodenly applicable in order to suggest a resemblance. For instance, Moses calls God "The Rock!" in Deuteronomy 32:3. Jesus calling Himself the door in John 10:9 is another illustration. His point was not that He was flat, rectangular, or swung on hinges, but that He was the way of entrance into the kingdom of God.

Additionally, Scripture uses anthropomorphisms, which represent God in another form, or with other living attributes and affections: "Let me dwell in your tent forever! Let me take refuge under the shelter of your wings! Selah" (Psalm 61:4).

The Bible also makes use of personification, which assigns a personal attribute to inanimate objects or abstract notions: "For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands" (Isaiah 55:12).

Perhaps the most common literary technique causing some to reject its literalness involves symbolism. A couple examples of symbolism are found in this passage in Revelation: "In his [Jesus'] right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength" (Revelation 1:16). Is Jesus really holding stars in His hand, and is there really a sword in His mouth?

Most times, the Bible explains its own symbolism. In the above case, the explanation is given of the seven stars a few verses later: "The seven stars are the angels of the seven churches" (Revelation 1:20). The thing to remember is that the symbol points to a literal object behind the figurative language.

When the above truths are understood, it becomes much easier to embrace the

fact that the literal-historical-grammatical method of biblical interpretation is the best and most obvious way to read and understand the Bible. The fact that figures of speech and other literary devices are used in Scripture in no way takes away from its nonfiction message.

A good question: Is the Bible still relevant today?

Though the Bible was completed approximately 1,900 years ago, it remains absolutely relevant to the spiritual needs of people today. Hebrews 4:12 says, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart."

One way in which the Bible remains relevant is through its many insights regarding the natural world. Numerous scientific observations have been confirmed in biblical passages, including Leviticus 17:11; Ecclesiastes 1:6-7; Job 36:27-29; Psalm 102:25-27 and Colossians 1:16-17.

In addition, much insight has been gained through the study of the many characters in the Bible. Day-to-day experience shows that this information is more accurate and descriptive of the human condition than any psychology textbook.

The Bible is also relevant to history and archaeology. Many historical facts recorded in the Bible have been confirmed by extra-biblical sources. Historical research often shows a great deal of agreement between the biblical and extra-biblical accounts of the same events.

However, the Bible is not merely a history book, a psychology text, or a scientific journal. The Bible is the inspired Word of God revealed to humanity. Second Timothy 3:16-17 teaches, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." The Bible is literally "God-breathed," offering insight into who God is and what His desire is for our lives. In it, we find the information we need to live God's way and to instruct others.

Most importantly, the Bible includes essential information on how we can know God personally. The apostle Paul called this gospel message of "first importance" (1 Corinthians 15:3). The gospel is that God sent His Son, Jesus Christ, to die on the cross for our sins and that He defeated death through His resurrection. God now offers eternal life to all who believe in Christ (John 3:16).

Scripture will never be irrelevant because it addresses the universal needs of all

people—to know God, to experience forgiveness, and to know how the Lord would have us to live. Times may change, but God's Word does not. In it we find principles that change our lives still today.

Why should we study the Bible?

Bookshops are filled with books attempting to help us figure out this life. Books on marriage, parenting, relationships, and personal growth fill countless shelves. Others claim to aid in addiction recovery and explain the meaning of life. Still more give views on life after death, good and evil, and the origin of human existence. But only the Bible gives us answers to those questions, and more, directly from the God who created us. The Bible is God's inspired words to us. No speculative self-help book can come close to the words of our Creator.

Because the Bible is the direct Word of God, breathed out by His Holy Spirit (2 Timothy 3:16), it is accurate, reliable, and inerrant. The science in the Bible is accurate because the Bible was given by Him who created the world. Scientific, geological, and historical evidence are consistent with biblical accounts. We know the Bible is reliable because God gave affirmation of the writers by empowering them to perform miracles. We also know it is accurate because of the myriad prophecies and their consistent, specific fulfillments. No other holy book has such substantiation. Because of these obvious, visible proofs, we can trust that the un-provable words in the Bible are also true. A book with so many physical truths can be trusted with the spiritual, as well.

Although societies, cultures, and technologies have changed over the years, God's character remains the same. God's universal truths do not alter. The Bible, written over the course of 4500 years, shows this. A mere 2000 years later, God's Word is as relevant to us now as it ever has been. Mankind is still sinful, we all search for meaning and happiness in vain ways, and God is always patient, waiting for us to acknowledge Him (2 Peter 3:9). The Bible shows that this has always been the case, and then shows us that God is always the answer.

This is an unpopular message, if all those volumes in bookstores are taken into account. Each one is written by a person, using human intellect and speculation to try to make sense of the world. Only the Bible is inspired from God, and studying it will so fill us with truth that we will be able to better recognize the lies around us. Only the Bible is God's own description of Himself; every other account is human hubris or deception from the enemy. Only the Bible contains God's description of how much He loves us (Romans 5:6-8; John 3:16) and how we are designed to love Him (1 John 4:19). And only the Bible shows how we can join God for eternity, be freed from our sins by the sacrifice of His Son,

alone, and not by any effort on our part (John 14:6; Ephesians 2:1-10; Isaiah 53:6; Romans 3:10-18, 5:8, 6:23, 10:9-13).

Then the Bible shows us how to respond to God's love and grace by serving Him (2 Timothy 3:17; Ephesians 6:17; Hebrews 4:12) and living the life He meant for us to live (Joshua 1:8; James 1:25). It teaches us how to reject sin in ourselves (Psalm 119:9, 11) and in the world (Romans 12:2; James 4:4). How to focus on what really matters (1 Timothy 6:17). And how to actively participate in God's plan (1 Corinthians 9:23).

The Bible also gives us examples of what happens when people live according to God's will—and what happens when they don't. Adam and Eve, Ananias and Sapphira, and the children of Israel show that sinning may seem prudent at the time, but rebellion against God always ends in harm. Joshua, Jeremiah, and Paul demonstrate that following God is often difficult, but leads to rewards in the end, and joy in the moment. And David and Peter are classic examples of how a humble heart allows God to work through an imperfect character.

The Bible is the only Christian book inspired by God, filled with what He wants us to understand. To read it is to read a personal message to us, written by God Himself. To ignore it is to reject His primary method of communicating with us. God wants us to understand Who He is, who we are, how we can be reconciled with Him, and how we can live fruitful, joyful lives. To that end, He gave us the Scriptures. The more we study the Bible, the more we will gain.

Finally, is the Bible really the Word of God?

There's no doubt that this is an important question. If the Bible is the Word of God, it changes everything – the way we view life, the way we live life, and the choices we make. If the Bible is the Word of God, then the Bible is true, and failure to follow, obey and trust it will have eternal consequences. To ignore God's Word is to ignore God Himself.

God's love is proved by the existence of the Bible. God did not have to communicate to mankind, but He chose to so that we could know Him, enjoy fellowship with Him, and understand ourselves and the world. If He had not taken the first step to reveal Himself to us through His Word, we simply would not know Him, and we would be left to deduce what we could about the world from what we could sense. But God has graciously shown us the Truth, and it is contained in the Bible. Since God is our Creator (Isaiah 40:28), He is our authority (Isaiah 43:15), and His Word is the final authority for humankind, and the only entirely trustworthy moral litmus test (1 John 2:5). It explains life and death and gives us a clear understanding of right and wrong.

So, how do we know for sure that the Bible we have is the actual Word of God? Could the Bible be just another holy book? What is the evidence that the Bible we buy in the bookstore today is truly the Word of God? First, the Bible itself claims to be the Word of God, in 2 Timothy 3:15-17, which says "and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

This is an example of an "internal" evidence that the Bible is the Word of God. Internal evidences are those things stated within the Bible that claim its divine origin. A few other internal evidences are the unity of the Bible, the fulfilled prophecies in the Bible, and the unique, powerful authority of the Bible.

The unity of the Bible means that, even though it was written by more than 40 different authors over three continents, in three different languages, and is comprised of 66 individual documents, it is cohesive down to the last detail. Every supposed contradiction in the Bible can be answered in a satisfactory way. There are no mistakes, and it all works together perfectly. That's a miracle!

The fulfilled prophecies in the Bible also indicate that it is God's Word. Hundreds of prophecies about future kingdoms and nations, and most importantly, the Messiah, were spoken forth and then fulfilled, sometimes hundreds of years later. This is all recorded within the Bible itself. Unlike many modern prophecies, the prophecies in Scripture are very detailed and are fulfilled exactly. There is no way this happened by chance. The only answer is that the Bible is of divine origin.

The Bible's unique authority and power is another internal evidence for its divine origin. This power is revealed by the millions of lives that have been changed by it over the course of human history. Martyrs have given their lives up to preserve its truth. Sinners throughout the ages have been convicted and changed by it, broken hearts have been healed by God's comforting voice coming through its pages, and salvation has been graciously made available through its record of the life and sacrifice of Jesus Christ. No other book in human history has the power to change lives like the Bible, the Word of the God who created life.

In addition to the internal evidences, there are also external evidences that the Bible is God's Word. The Bible's historicity, the integrity of its human authors, and its indestructibility.

The "historicity of the Bible" means it is true and accurate to the historical events recorded by non-religious sources. Archaeological events and historical writings prove the Bible to be true. It is the best-documented book from the ancient world. The accurate historical records found in the Bible give us proof of its truthfulness about spiritual subjects.

The integrity of its human authors is another external evidence of its truthfulness. When the lives of the authors of Scripture are studied, they are found to be honest men. Their willingness to die for what they believed shows that they were sure of their testimonies. Those who wrote the New Testament (and hundreds of others) had seen Jesus Christ after He rose from the dead. If they had been lying about seeing Him, there is no doubt that at least one of them would have been unwilling to die for what he believed to be false. But all the apostles, without exception, remained true to their testimonies until the end of their lives (1 Corinthians 15:6).

The indestructibility of the Bible is another strong evidence that it is indeed God's Word. Because of its offensive message, which in contrast to every other religion humbles man's ability to save himself and provides the need for God's grace instead (Ephesians 2:8-9), the Bible has endured more attacks and attempts to eliminate it than any other book in history. From the early Romans, to the communist dictators, to the atheists and agnostics of modernism and postmodernism, the Bible has survived and is still published more than any other book worldwide.

Over the ages, scoffers have called the Bible a myth, but archeological records have proved its historicity. Others have denounced its teachings as outdated and useless, but its positive impact on the moral and legal systems of cultures around the world is undeniable. Scientists, psychologists and politicians continue to attack the Bible, but its truth has never been disproven and its light has never been snuffed out. It continues to change lives and cultures just as it did 2,000 years ago. God supernaturally protects the Bible, proving that it is indeed His Word, just as it claims to be. Jesus said, "Heaven and earth will pass away, but my words will not pass away" (Mark 13:31). When all the evidence is before us, there is no doubt that the Bible is truly the Word of God.



Biblical Creation: Religious Myth or Historical Narrative?

Mention the Bible in a room of people, and there will be numerous views on it. Some will consider it a bunch of stories written by men who wished to make a moral point. Others will view it as God's religious guidebook for life. Yet others will accept it as the literal, written word of God Himself. How the Bible is viewed becomes especially important when looking at the Genesis account of creation. Can we trust that what was recorded in Genesis is an actual historical narrative? Or is it just a religious myth? None of us were there as eye witnesses to creation, so how do we vouch for the authenticity of the Genesis account?

The field of archaeology has been vital in establishing the accuracy of Scripture. The Biblical names of places and people have been documented on clay tablets and stone monuments. Pottery fragments, jewelry, and statues, as well as ruins of cities and homes, have verified the culture of Biblical peoples. And most recently, discoveries of flour residues on "Stone Age" tools, probably used for grinding, are overturning the evolutionary pre-conception that early man was mainly a carnivore in a hunter-gatherer society,¹ and supporting the Bible's report of farming having existed from the beginning (Genesis 4:2). As time goes on and archaeologists unearth more artifacts, the Bible is proven correct over and over again. But has anything been found to substantiate the Biblical creation account?

In 1974, archaeologists discovered a library of clay tablets in Syria that date to the final years of the Ebla Kingdom, around 2300-2250 BCE. The 17,000 tablets and fragments found thus far are written in Paleo-Canaanite, which is amazingly akin to Hebrew. Many of them contain stunning similarities to

names, places, and historical events found in Genesis.²

One of the Ebla tablets contains a creation story that has some similarities to Genesis. Previous to this find, scholars thought the creation account was strictly oral until it was added to Genesis during the time of Ezra. Yet this and other evidence suggest that the information in the early chapters of Genesis was likely compiled by Moses from clay tablets brought from the Fertile Crescent by Abraham.³

Archaeological discoveries are giving us many good reasons to accept the veracity of Biblical history. But can we be sure that the creation account should be read as a historical narrative? A statistical analysis of genre in the Bible, performed by Dr. Steven W. Boyd, suggests it should be. By comparing the grammatical structure of the Hebrew in passages of poetry and prose, Dr. Boyd found that the type of verbs used for poetry and prose differed. When he applied his findings to Genesis 1:1-2:3, he found the verb structure consistent with that of a narrative; thus, the passage was meant to be read as a “concise report of actual events.”

Archaeology continues to confirm the historical accuracy of Scripture, but we also have this assurance for believing the creation account: “For the word of the LORD is right; and all his works are done in truth.” (Psalms 33:4 KJV)

GENESIS

CHAPTERS 1-11.

The object now before us is to get hold of the facts of these chapters of Genesis. We shall not do much in the way of their interpretation, indeed that is not our thought in any of these lessons. The facts must come first and interpretation afterwards. To a great extent if we get the facts the interpretation will take care of itself, for the Bible is wonderfully self-interpretative. Moreover, until the facts are clearly seen, we are not ready for interpretation. This latter also can be gathered from books which will be suggested as we go along perhaps, but the facts, the basis of all Bible study, can only be obtained by the synthetic reading of the Bible itself.

And it is only the great outline facts we are seeking. To have too many of them in our minds would defeat one of the purposes in view, which is not only to obtain, but to retain what we get. And then, too, it will be found that if the reading be done as requested in the introduction, the great facts will

easily suggest and bring to mind the lesser ones related to them. Of this we shall be persuaded as we advance.

Outline.

What then is the first great fact in the book of Genesis? At once, you respond, "The creation of the world." What are its chapters? 1 and 2. Now give the next great fact. "The fall," chapter 3. The next "The deluge," chapters 5-9. And the last, so far as this lesson is concerned "The dispersion of the nations," chapters 10, 11.

The following then is our word outline of the lesson:

Creation, 1, 2.

Fall, 3.

Deluge, 5-9.

Nations, 10, 11.

Only four words, but if we have done the reading asked they will suggest to us the general details that group themselves under each one. Let us see if this is not true.

The First Great Fact.

What does the word "creation" suggest? Can you state the events of the six days in their order? Here they are:

Light. Firmament. The Dry Land. Light-holders. Fish and Fowl. Cattle and Man.

Notice, that light was created four days before the sun. Objectors to the Mosaic record used to laugh at that, and say there could have been no light before the sun, since the sun was the source of light. But later scientific discoveries indicate that there is a light separate from the sun—that the earth itself is luminous. This gives authority for the use of the word "light holders" as applied to the creation of the fourth day.

Notice, that the word "firmament" means the expanse or atmosphere that is around the earth supporting the clouds.

Observe, that in the case of "the dry land" the herb and the tree came first and the seed in each case afterwards, different from what we observe now, and yet as science shows, inevitable at the beginning. Here, again we have a comparatively recent confirmation of the authority and inspiration of the Mosaic record.

The Law of Recurrence.

But this does not exhaust the word "creation." What have we in chapter 2 different from chapter 1? After referring to the hallowing of the seventh day, the writer describes more in detail one of the acts of creation spoken of only in a general way before. What act is it? "The creation of man." Here then we meet for the first time a peculiarity of the rhetoric of the Holy Spirit with which it is necessary for us to become acquainted at once. We shall need to recognize it many times in the course of our work, especially in the more difficult books of the prophets, and to understand it is vital either to get at their facts or the interpretation of them. This peculiarity is defined as the "law of recurrence." Look at the name well, and get it fastened on your mind. Now, what is the law of recurrence?

/t is that peculiarity of the Holy Spirit as an author by which He gives first the outlines of a subject, and then recurs to it again for the purpose of adding details.

To quote the language of a great authority on Bible exegesis, "Many have quite overlooked this, and read Scripture as if the order of narration were always the order of accomplishment, and, as if consecutive chapters were necessarily consecutive as to time. But if Scripture be read so, confusion and mistakes are certain."

In the first chapter then, we have the account of creation in outline, and in the second, part of the same account in detail. The part thus given in detail concerns the creation of man. There is a reason for this detail about man in all that follows, for the Bible is not a history of the world, but a history of man, especially the redemption of man. But what are these details about the creation of man? There are at least four, (1) the nature of his being, verse 7, (2) the location in which he was placed, verses 8-14, (3) the moral test laid upon him, verses 15-17, and (4) the help-meet given him, verses 18-25.

Observe, that the nature of man seems to be three-fold. There was first his body made of the dust of the ground, then the breath or spirit of life put into it, and finally the combining of these two forming a third, so that "the man became a living soul." (Compare 1 Thess. 5: 23.) It is said, Genesis 1: 26, that God made "man in his own image," and morally that is explained in part by such a passage as Colossians 3: 10, but constructively, if one may use such a word in this connection, it is explained by the fact that God

Himself is a Trinity in unity, and has given us this reflection and proof of Himself in our own nature.

Observe, that the whole description of the location of man in Eden carries on the face of it the idea of historicity. Eden and the story associated with it can hardly be a myth when we see the Holy Spirit labouring, so to speak, to identify its whereabouts not only by the names of the rivers flowing out of it, and the countries they watered, but even the very nature of the soil of those countries.

Observe, that Adam was a highly intelligent man to be able to name every living creature brought before him, and that this fact has a bearing upon the assumption of some that man is a development from a lower animal.

The Second Great Fact.

As we have thus divided the word "creation" into its lesser facts, let us do the same for the word "fall." Can you recall the details of the chapter for which it stands?

Naming the events in their order

The temptation of the serpent, verses 1-5.

The fall of the woman and the man, verses 6-8.

The appearance of the Lord God, verses 9-13.

The pronouncement of the curse, verses 14-19.

The provision of a covering, verse 21.

The exclusion from the garden, verses 22-24.

Observe verse 15 especially, and familiarize yourself with the language of the first promise of hope and redemption for fallen man, because that promise is historically the source of all the other promises of Christ in type and prophecy with which the Old Testament abounds.

Observe, that the "serpent" represented more than a mere "beast of the field," judging by his reasoning faculties as well as power of speech, and compare that conclusion with Revelation 12 : 9, and 20: 2, where the Holy Spirit plainly identifies him with Satan.

Observe, the plan adopted in the temptation of the woman as outlined in verse 6, and compare it with 1 John 2: 16, which indicates it to be the representative plan by which Satan tempts every man ; and then examine the record of Christ's

temptation in the wilderness (Luke 4), to discover that it signally failed in the case of the second Adam.

Observe, that verse 21 contains a suggestion in miniature of the whole plan of redemption through the shed blood of a substitutionary victim. The "coats of skins" could not have been obtained without the death of an innocent animal, while the covering of our first parents with theet naturally suggests such a passage as Isaiah 61: 10, or Romans 3 : 22, or 2 Corinthians 5 : 21. May not such an interpretation of this verse throw light on Hebrews 11: 4? What was that as to which Abel had "faith," if not this previous revelation of the necessity of a sacrificial victim and a mediator through whom to approach God? Was it not Cain's rejection of God's way of access that led to his own rejection?

Observe, that the expulsion of the guilty pair from Eden was not an act of judgment unmitigated by mercy, for as they had now "obtained the knowledge of good and evil without the power of resisting evil," it would have added to their calamity if, by eating of "the tree of life," they had rendered that state everlasting.

The Third Great Fact.

The third word in our word outline suggesting the third fact is "Deluge," chapters 5-9. It may be asked, Why include chapter 5? But only those who have not read as they were requested to do will be likely to ask that question, for it will be seen that on the principle of "the law of recurrence" that chapter was written for the purpose of calling particular attention to the genealogy of Noah, whose name is practically synonymous with that of the deluge. It may be well to read chapters 4 and 5 over again that one or two things may be pointed out. After Cain is brought conspicuously before us by the murder of his brother, his issue is traced for a little way until the line ends in another murderer, his great-grandson Lamech (vs. 18-23). Then the Holy Spirit seeks to interest us in another kind of man altogether, the third son born to Adam and Eve, named Seth (vs. 25, 26), in whose line came Noah, Shem, Abraham, Jacob, and by and by, Jesus Himself, the seed of the woman who bruised the serpent's head. In order to fix attention on Seth, and thus on Noah, the divine Author recurs at the beginning of chapter five to the original account of the creation of man, traces the history of Adam briefly, and then gives in detail the line of Seth.

Now we are ready for details under the word "deluge." What *is* the rough analysis of chapters 5-9?

The genealogy of Noah, 5. The building of the ark, 6 The occupancy of the ark, 7. The departure from the ark, 8. The covenant with Noah, 9.

Observe, the marked distinction between the Cainites and the Sethites, who, even at that early day, represented the world and the church. The first built cities, invented arts and devised amusements to palliate the curse on sin (chap. 4), but the second seemed more meekly to follow God in His directions for getting rid of sin. It is to the latter the words at the close of chapter 4 seem to apply. The word "LORD," in capitals, indicates that in the original it is Jehovah, the covenant name of God, that name which they know and love who believe and have hope in His promise 3: 15). Is it not something more than curious that Lamech, the seventh from Adam in the line of Cain, was "a polygamist, murderer, and worshiper of the god of forces," while the seventh in the line of Seth (Enoch), was a man who "had this testimony that he pleased God" (Hebrews 11: 5) ? The Sethites were corrupted by and by through evil associations, but yet their line was preserved in Noah.

Observe carefully the causes leading up to what has been called the antediluvian apostasy," and observe that the fearful progress of wickedness was coincident with a rapid advance in civilization (4: 16-22), and that the female sex came into peculiar prominence in connection with the disregard of the primal law of marriage (6: 1, 2). For a startling analysis of the conditions of the period **the** student is recommended to a volume entitled, *Earth's Earliest Ages*, by G. H. Pember³. Interest in such a study is stimulated **by** the fact that "as it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26, 27).

³ *Earth's Earliest Ages* by G.H. Pember is a study of Genesis 1 to 6, plus an extended discussion of Eastern religions and the occult. This classic work examines the biblical evidence for a post-creation catastrophe and destruction of the earth and a subsequent recreation. Pember examines the role of demonic forces in the first destruction of earth under God's judgment and compares them to the rise of spiritualism, Theosophy, and Buddhist thought.

George Hawkins Pember, G.H. Pember, was born in 1837. He was educated at Cambridge University where he took his M.A. in Classics at age twenty-six. Upon his conversion to Christ, G.H. Pember determined to devote his scholastic talents to a close and comprehensive study of the Scriptures for the benefit of God's people. His penchant for meticulous scholarship, extensive knowledge of ancient cultures, and keen spiritual insight combined to produce works of a quality and depth with few parallels in Christian expository literature. G.H. Pember died in 1910, leaving a rich legacy of reclaimed spiritual truth, upon which subsequent reformers such as J. N. Darby, Watchman Nee, G. H. Lang, and T. Austin-Sparks would build. "*He was preeminently a teacher of teachers, and one of the best exponents of prophetic Scripture during his period, so rich in great teachers of the Word of God*". - G. H. Lang

Observe, that the number of living creatures entering the ark may »x have been as large as some suppose, since "it has been calculated that there are not more than three hundred distinct species of beasts and birds."

Observe certain changes made in the covenant with Noah as distinct from that made with Adam. (1) Man's dominion over the inferior animals is now based on their dread of him, where probably love ruled before. (2) Man is now permitted, indeed commanded, to eat animal food, the blood only restricted. A possible reason for the command is suggested in the volume referred to above. (3) Man is now put under human law as well as divine (9: 5, 6). All this seems to be in keeping with man's deterioration from what God made him at the beginning.

Observe the pledge of peace. Some think from Genesis 2: 5, 6, that it had never rained upon the earth till the Flood, and that the rainbow was a new phenomenon. If so, with what joy it would be welcomed whenever, thereafter, showers began to fall!

The Fourth Great Fact.

The last word in our outline is "Nations," verses 10, 11, where we again have something corresponding to the law of recurrence. That is, the reading of these two chapters discloses that the first treats of the dispersion of the nations in general, and the second in detail, or the first tells "how" and the second "why" they were divided.

Examining chapter 10, on what basis were the nations divided? According to the sons of Noah. A map will be useful here, and you will probably find one in the back of your Bible. Bearing in mind the names of some of the sons and grandsons of Japheth, and then look at the map in the region of the Black and Caspian seas, and also a little further to the left toward Greece, where the same names occur. Do the same with the names of Ham's descendants and look for them in the region of Canaan, Egypt and Africa. Trace Shem's line in the same way through Assyria, Persia, etc., thus discovering by a comparison of ancient geography an ethnology, that the first-named settled in the north and northwest, the second in the south and southwest, and the third, while remaining near the starting point, diverged a little to the south and southeast.

Exercise

What are the details of chapter 11? Recall them from memory if possible, and then write them like this:

The unity of speech.

The settlement in Shinar.

The building of the city and tower.

The anger and judgment of God.

The dispersion abroad.

Observe the illustration of the law of recurrence here, and how that according to our style of writing, the contents of chapter 11 would naturally precede those of chapter 10, but that the Holy Spirit reverses the order and tells how the nations were divided to the different points of the compass first, and then explains in detail why the transaction took place.

Observe the prophetic outline of the history of the three sons of Noah (9: 19-27). The curse on Canaan has been fulfilled in the destruction of the Canaanites, the degradation of Egypt, and the slavery of the Africans. The blessing on Shem has been seen in the special watch-care over Israel and the establishment of the church in Jesus Christ, while the enlargement of Japheth is illustrated in the activity and enterprise of the European nations. That Japheth should dwell in the tents of Shem is seen politically, the fact that India, whose people came from Shem, is ruled by Great Britain, and indeed the larger part of Asia is controlled by Europe. However, it is seen religiously, and from quite a different point of view in the further circumstance that Shem has been a benediction to Japheth in giving him his knowledge of God. The sacred oracles were committed to the line of Shem, and Europe is indebted to Asia for Christianity. There is a difference of opinion as to which of the two views of this particular prophecy is to be entertained.

Observe the name of the city in this chapter, Babel, or Babylon, means confusion or mixture. Observe the name and the worldly spirit of its founder as indicated in 10:8-11. This is interesting in the light of Babylon's subsequent history as told in the books of Kings and Chronicles, and the Prophets, and especially in the light of what we read about it as yet to come to pass perhaps, in Revelation, chapters 17 and 18.

Observe, that as by "one miracle of tongues men were dispersed and gradually fell from the true religion, by another (Acts 2), national barriers were broken down that all might be brought back to the one family of God."

GENESIS, CHAPTERS 12:1-28:15.

These opening chapters of Genesis are historical, but the events are so far away that some people think they never really occurred, and that they are only myths and legends. To offset this foolish wisdom, God has been sending some of His servants with pick axes and spades to dig up the old buried cities of Bible lands, and let men see what their excavated records have to testify about the truth of these things. These records include rock inscriptions found

sometimes on high roads, and sometimes on the faces of great mountains, also inscriptions on the walls and columns of famous temples, funeral tablets like slabs in our own cemeteries, papyrus rolls taken from great libraries, coins, seals, pottery, etc. Learned men have interpreted these inscriptions at great pains and with much cost of time and money, and the results of their researches are given in more books than there is space to mention. We thus obtain corroborative testimony to a primeval revelation, the Mosaic account of creation, the fall of man, the deluge, the dispersion of the nations, and the facts in the lives of the patriarchs about which we are now to study, as surprising as it is confirmatory to faith.

Outline.

Now for our lesson. What is the next great fact in Genesis after the dispersion of the nations? At once you reply, "The call of Abraham." Right, but suppose we simply say, "Abraham," including in the name the whole story of his life that follows and which we will analyze in a moment. If then "Abraham" states in a word the fifth great fact in Genesis, what is the sixth? Whose life follows his, constituting the limit of our present lesson? Isaac? Let us then write down one word outline of Genesis 1-28, in this way:

Creation; Fall; Deluge; Nations; Abraham; Isaac.

The History of Abraham.

We thought out and stated the great outline facts one by one, and then went over them again in lesson one, to see whether, as the result of our synthetic reading, they would naturally recall the secondary facts that were grouped around them. We will do this with our present fact, Abraham. Can you recall the leading circumstances in his life that are called up by his name? We have, (1) his call into Canaan which naturally includes his answer thereto and entrance thereupon (12: 1-9) ; (2) his sojourn in Egypt, together with what happened there (12: 10-20) ; (3) his separation from Lot including his subsequent deliverance of the latter from his foes (chaps. 13, 14) ; (4) his reception of the covenant and justification by faith (chap. 15) ; (5) his concubinage with Hagar (chap. 16) ; (6) the circumcision of his household as a sign of the covenant (chap. 17) ; (7) his intercession for Sodom (chap. 18) ; (8) his sojourn at Gerar (chap. 20) ; (9) his blessing in the birth of Isaac (chap. 21) ; (10) his sacrifice of Isaac (chap. 22) ; (11) his choice of a bride for Isaac (chap. 24) ; (12) his offspring by Keturah (chap. 25) ; (13) his death (chap. 25).

Observe, that the call of Abraham and the nation of Israel of which he was the founder, was for purposes of blessing, not upon him or them alone, but through them upon the whole world. In chapter 11 we saw all mankind

practically turning their backs upon God as before the flood. They had forgotten Him, and His truth and name were likely to be lost to humanity. Israel, through Abraham, is chosen as a repository of His truth, and a channel through which the promised seed of the woman, the Redeemer of the world, could be born and identified when He came. Definite views about this will prevent our charging God with partiality; they will aid us the more to appreciate His grace, and give us a better estimate of the regard we should have for the race thus highly honoured by God, and which has been made so useful to us.

Observe particularly Abraham's dealings with Melchisedec in the light of what we read of him as a type of Christ in Psalm 110, and Hebrews, chapter 7.

Observe the ground on which Abraham was accounted righteous, and compare carefully the New Testament teaching on the subject in Romans 4.

Observe that the word "Lord" in chapter 18 is printed in small capitals, indicating that the original is Jehovah. One of the three who there appeared to Abraham was He. But as we gather from a study of other portions of the Bible it is the second person of the Trinity who thus in the Old Testament appears to men - Jehovah-Jesus. These appearances are sometimes spoken of as 'theophanies' or "Christophanies," manifestations of God or of Christ.

Observe the remarkable illustration of the doctrine of substitution we have in the ram offered in the stead of Isaac, and how Abraham seemed by faith to anticipate such a substitute in the reply to his son, "God will provide himself a lamb for a burnt-offering."

Isaac a Type of Christ

We will now analyze the second great fact in our lesson suggested by the name Isaac. But for the sake of variety let us adopt another plan. Isaac has sometimes been called a type of Christ, and there are many points of similarity in the lives of the two. Shall we then carefully recall the different incidents we have read about him, and as each one comes into mind, consider if in any way it suggests the person or work of our Lord?

Singularly enough, the first fact in Isaac's life is his name. Unlike most of us, he was named before he was born. Who gave him his name, and what does it suggest as to Jesus Christ? Compare Genesis, chapters 17-19, with Matthew 1: 21. What is the meaning of his name? See the margin of your Bible, and compare it with Luke 2: 10. The next fact is his birth. What similarity impresses you? It was a supernatural birth, and also a predicted birth. Compare 17: 17 with Luke 1: 30-35, and 17: 16 with Acts 10:43. The next fact is his sacrifice, because although he did not actually die, yet in the mind and

intent of his father he was really offered on the altar. And what are the features of his sacrifice that bear a likeness to Jesus Christ ? These suggest themselves to me, and others may come to you; for example, he was offered by his father, he was an only son, compare John 3: 16, and he voluntarily submitted himself (Isa. 53 : 7, Heb. 10 : 5-7, etc.). His restoration to life suggests Jesus' resurrection and ascension, while his marriage with Rebecca is regarded by many as a striking type of the union of Christ and His church. These particulars will fasten themselves on your minds with reference to this latter incident : His bride was selected by his father (compare such passages as John 6: 44, and Eph. 1 : 3, 4) ; the invitation, or offer of marriage was brought to her by a third person, the steward or messenger of Abraham, representing the work of the Holy Spirit in testifying of Christ (see John 15: 26, and 16:13-15). Isaac's going out to meet his bride and bringing her into his mother's, Sarah's, tent, is emblematical of Christ coming out from heaven to meet the church, and the rapture of the latter in entering with Him into millennial glory, as we find in such places as John 14: 1-3, and 1 Thessalonians 4: 13-18.

We will not pursue the story of Isaac further, as some of the later facts in his life will be referred to in the next lesson, but let us notice how the Holy Spirit applies that part of his history in which he first comes into relation with Ishmael, in Galatians 4: 21-31. Some very helpful thoughts on the subject will be found in *Notes on Genesis*, by C. H. M., chapter 21, in which he shows how perfectly it illustrates the truth of the two natures in the Christian believer. These *Notes* on the whole of the Pentateuch will be a great blessing to any who will read them. While not very critical they are nevertheless deeply spiritual.

Observe again the incidental evidence to the truth of the Bible narrative in that it spreads before us the sins of God's people as well as their virtues. Abraham and Isaac were sinners saved by grace. This is comforting to us as well as glorifying to God.

Observe that when it reads, "God did tempt Abraham," i. e., to offer Isaac, it simply means that God tried his faith, tested it. He tested him to see whether his love toward Him was all-including, or whether he loved his son more. And this was a great honour to Abraham. As C. H. M. says, "We never read that the Lord did tempt Lot; no, Sodom tempted Lot," and tempted we may add, with a different motive and purpose.

Notice the employment of this act of Abraham by the apostle James (2 : 20-24). This does not contradict what Paul says (Rom. 4), but only supplements or explains it. Paul gives us the inward principle in Abraham, and James the outward development of it.

CHAPTERS 28-50

If "Isaac" is the sixth great fact in Genesis what is the seventh? Jacob? And the eighth? Joseph? Just add then these two names to the word outline of the last lesson, and you will discover that the whole of this long book can be easily kept in mind in eight words. I mean as to its great leading facts, of course. How this simplifies Bible study, and stimulates us to go on from book to book!

The History of Jacob

Now please recall the great facts in the life of the patriarch Jacob as in the previous cases, and put them down somewhat like this :

1. Birth, chapter 25.
2. Purchase of the birthright, chapter 25.
3. Deception of his father, chapter 27.
4. Flight to Haran, chapter 28.
5. Marriage and prosperity, chapters 29, 30.
6. Return to Canaan, chapters 31-35.

It will not be difficult to hold these six details in memory, and if you have read the chapters as requested the minor matters can also be recalled. For example, ask yourself these questions : Who, besides Jacob, was responsible for fact number three? What was the chief event in fact number four? How was Jacob him, self wronged in fact number five ? What four events give the chief interest to fact number six?

What We May Learn from Jacob

Jacob is not the least interesting of the patriarchs. While not so grand as Abraham or docile as Isaac, he is more like the average man, and that makes his life-storm full of peculiar meaning to us.

Observe how it illustrates the sovereignty of God. Compare Malachi 1: 1-4, and Romans 9: 10-13. But let us not charge God foolishly in this case. Remember that the choice as between Jacob and Esau did not necessarily terminate on their heavenly life, but earthly life. It was a question simply of the earthly birthright. Both may be in heaven for aught we know. Nor did Esau suffer anything serious so far as temporalities were concerned. He was also blessed and led the kind of life he doubtless enjoyed. Nor was God merely arbitrary in His choice and acting without moral reasons. On the contrary what He did greatly magnified His grace, and when rightly viewed, contributes to the hope and comfort of poor

lost sinners such as we all are. The word "hate" as applied to Esau in the passages compared, must not be taken **in** the common sense of that term, but only as a Hebrew idiom intensifying the idea of choice. We shall have occasion to look this farther when we reach the Scriptures referred to.

Observe how it illustrates the grace of God. Here is rich material for a Bible reading. Think of the love that chose such a man, bore with him, prospered, protected, and guided him, revealed God to him, and sanctified him. The Almighty sometimes speaks of Himself as "The God of Jacob," and is there any title that goes very much deeper in sounding the depths of His condescension and willingness to bless! And His grace is brought out all the stronger by Jacob's plotting and scheming to get that which God had promised him, and would have given him without it.

Observe how it illustrates prevailing prayer. Its secret is not strength but weakness. Jacob was not wrestling with some one, some One was wrestling with him. God was bringing him to see what a poor, worthless creature he was in himself. As C. H. McIntosh says, it was not until the seat of his strength was touched, his thigh put out of joint, that he learned to say, "I will not let thee go."

The new era in his history began then. Up until that time he had held fast by his own plans and schemes, but after that he was ready to hold fast by God. Now he receives the name "Israel," roe who has prevailed with God.

Joseph a Type of Christ

There are many points of similarity between Joseph and Christ, and as in the previous remarks it will be found fruitful to trace the parallel. Consider the meaning of his name as indicated in the marginal references of your Bible, 30: 24, i. e., "adding," or "increase," or "fruitfulness," and compare Isaiah 9: 6, 7; Luke 1 : 31-33 ; John 3 : 30. Consider the effect of his birth upon Rachel, taking away her reproach (30 : 24), and ask yourself in what particulars Christ hath taken away reproach? He took away the reproach of sin, did He not ? (Col. 2: 13-15; Rom. 8 : 1.) And also the reproach of the law (Isa. 42 : 21), for He fulfilled it and kept it, and in so doing showed it to be holy, and good and true, notwithstanding that men, through sin, had condemned and trampled it under foot. What is the next great fact in Joseph's life suggesting a likeness to Christ ? The peculiar love of his father for him, suggesting Proverbs 8: 30, Isaiah 42: 1, Matthew 3: 17. And the next fact ? The sufferings endured through the hatred of his brethren, including the sale into slavery, imprisonment in Egypt, etc., bringing into mind Psalm 69 : 4, and John 15 : 25. And the next fact ? His deliverance from prison and exaltation to the throne of Pharaoh, as foreshadowing in some degree Christ's resurrection and ascension into glory (compare Acts 2: 22-24). And the next fact ? His marriage to a stranger, as in-

dicating Christ taking to Himself the church to be His bride, composed of both Jews and Gentiles, and sharing with Him at once both His rejection and His glory (compare Eph. 1: 3, 4; 2 : 4-7; 3 : 1-6 ; 5 : 24, 32). And the last fact ? His interview with, and revelation of himself to his brethren beautifully typical of Christ's dealings with Israel in the latter day (Zech. 12: 10; 13:1).

Gather these facts into orderly shape, and a most helpful and stimulating Bible reading will spring into life under your hands.

The Prophecies of Christ

Having now finished the word outline of the book, let us go over it again for the purpose of bringing into one view its Messianic references, and at the same time fastening the details still firmer in mind. What prophecies of Christ does Genesis contain? In answering the question, you are not called upon to read the book again, but only mentally review the facts already emphasized. Recall the eight words of the outline. Dwell on each one sufficiently long to refresh your recollection as to its details. Take the word "creation," which covers chapters 1 and 2. As you think over the work of the six days in chapter 1, and the fuller account of the creation of man in chapter 2, no prophecy occurs to you. But when you come to the next word, "of all," instantly "the seed of the woman," 3: 15, flashes into your mind. Pursue the thread through the other words, "deluge," "nations," "Abraham," and there again you meet such a prophecy in 12 : 3 and 17: 7, compared with Galatians 3 : 16. In the same way, "Isaac" yields nothing, but "Jacob" in the blessing on his sons, refers to the coming One in chapter 49: 10. Observe in this connection the development of Messianic truth. At first He is the seed of the woman simply, rather indefinite and undetermined; in the second place, the range is narrowed to a particular race of the woman, the line of Abraham; and in the third place, the line is drawn still closer to include only the tribe of Judah. Thus will it be found as we proceed, that the features of the Saviour's personality become more and more clearly indicated and defined by the various prophets, not only stimulating expectation with every generation, but increasing the means by which He may be identified when He comes.

The Human Types of Christ

I would now suggest that we again run over the eight words of the outline in order to gather together the human types of Christ. Under the word "creation" Adam suggests himself, for whose typical relation to Christ see such places as Romans 5: 12-21, and 1 Corinthians 15 : 21, 22, 45-49. Under the word "deluge" we think of Noah, whose typical relation is somewhat weaker, except as we think of him in the light of a preacher of righteousness to a gain-saying generation. Under the word "Abraham" we

have already spoken of Melchisedec. Add to these Isaac and Joseph, whose histories have been treated somewhat at length, and we have the principal characters who are referred to in this typical connection, although their number might be multiplied.

The General Types of Christ

I would ask you to go over the eight words a third time in the same way, to ascertain the general types of Christ as distinguished from the human. For example, under the word "creation," we at once think of light as such a type, compare John 9: 5. Under the word "fall," we think of the coats of skins previously spoken of. "Deluge" suggests the ark as a type of Christ in whom we are saved (Acts 4: 12). The word "Abraham" brings to mind the ram caught in the thicket. "Jacob," the ladder to which Christ Himself refers (John 1 : 51). These then are the chief Messianic references :—

Prophecies:

The seed of the woman

The seed of Abraham

The seed of Judah

<i>Truman Types</i>	<i>General Types</i>
Adam	Light
Noah	Coat of skins
Melchizedec	Ark
Isaac	Ram
Joseph	Ladder

Archaeology around the Book Genesis

Genesis, Gilgamesh, and an Early Flood Tablet

For over a century, the standard view among “higher critics” has been that the Genesis Flood account was written long after Moses by a Jewish priest who revised an older Babylonian myth. This myth, the Epic of Gilgamesh, was found on several broken clay tablets in the Assyrian city of Nineveh in 1853. From archaeological constraints, the tablets were determined to have been inscribed around the 7th century B.C. (Moses lived during the 1400s), having been copied from prior documents that no longer exist. Based on linguistic analysis, the Gilgamesh story could have been composed no earlier than 1800 B.C. For reference, Abraham lived during the 2100s, long before any of the documents and only about 300 years after the Flood. Thus, none of the Babylonian writings existed until long after the Flood.

The Gilgamesh Epic is likely a corruption of an older document. It is so full of fanciful and unbelievable details that probably no one ever considered it true. It may have been the official Babylonian account of the Flood, but how could anyone believe a cubical Ark could have been seaworthy, or that the gods gathered like flies to receive sacrifices? The similarities between the epic and Genesis are striking, but the differences are overwhelming. Genesis is written in a clear fashion as a historical narrative, with an obvious intent that it be believed. The stupendous facts given may be wholly out of modern experience, but the account is understandable. Yet the assigned early date of the undiscovered Gilgamesh sources predate the assigned late date of Genesis written by the mythical scribe. Thus, the sceptics claim that Genesis is a non-historical copy.

Unknown to most archaeologists, however, is an even earlier Flood tablet. It was discovered in the ancient Babylonian city of Nippur in the 1890s. The tablet was so encrusted that its value was not immediately recognized, but by 1909 Dr. Hermann Hilprecht had discerned the figures and translated the text. Given the catalogue designation CBM 13532, it dates from about 2200 B.C., or soon after the Flood itself. More importantly, while the differences between Genesis and Gilgamesh are striking, the similarities between Genesis and this tablet are obvious. There is no detail that differs from Genesis, and nothing extra is added.

Hilprecht’s translation reads as follows, with damaged sections reconstructed by Fritz Hommel and unreadable portions of the text noted:

The springs of the deep will I open. A flood will I send which will affect all of mankind at once. But seek thou deliverance before the flood breaks forth,

for over all living beings, however many there are, will I bring annihilation, destruction, ruin. Take wood and pitch and build a large ship!....cubits be its complete height.... a houseboat shall it be, containing those who preserve their life....with a strong roofing cover it.... the ship which thou makest, take into it....the animals of the field, the birds of the air and the reptiles, two of each, instead of (their whole number)....and the family of the....¹

This clear text stands as both a confirmation of Scripture and a condemnation of liberal “scholarship.” It so clearly undermines the “critical” view that it never sees the light of day. Professor Hilprecht himself was hardly a defender of Scripture, yet he was a recognized expert in ancient languages. His translation originally caused quite a storm of controversy among academics, for it undercut their position that Genesis carries no authority, but no challenge was ever levied against his translation. Nevertheless, it remains hidden today. Few know of the tablet, or of its strong testimony to Scripture’s authority



The most famous cuneiform tablet from Mesopotamia

The Assyrian King Ashurbanipal (reigned 669-631 BC) collected a library of thousands of cuneiform tablets in his palace at Nineveh. It included letters, legal texts, lists of people, animals and goods, and a wealth of scientific information, as well as myths and legends.

The best known of these was the story of Gilgamesh, a legendary ruler of Uruk, and his search for immortality. The Epic of Gilgamesh is a huge work, the longest piece of literature in Akkadian (the language of Babylonia and Assyria). It was known across the ancient Near East, with versions also found at Hattusas (capital of the Hittites), Emar in Syria and Megiddo in the Levant.

This, the eleventh tablet of the Epic, describes the meeting of Gilgamesh with Utnapishtim. Like Noah in the Hebrew Bible, Utnapishtim had been forewarned

of a plan by the gods to send a great flood. He built a boat and loaded it with all his precious possessions, his kith and kin, domesticated and wild animals and skilled craftsmen of every kind.

Utnapishtim survived the flood for six days while mankind was destroyed, before landing on a mountain called Nimush. He released a dove and a swallow but they did not find dry land to rest on, and returned. Finally a raven that he released did not return, showing that the waters must have receded.

This Assyrian version of the Old Testament flood story was identified in 1872 by George Smith, an assistant in The British Museum. On reading the text he ... jumped up and rushed about the room in a great state of excitement, and, to the astonishment of those present, began to undress himself.'

The Story of Noah's Ark

A flood of Biblical proportions just like in the story of Noah's Ark may have actually happened, according to the oceanographer who found the Titanic. Acclaimed underwater archaeologist Robert Ballard claims his team of researchers have uncovered evidence that suggests the Great Flood described in the Bible was actually based on real events.

Mr Ballard told how he investigated a controversial theory proposed by two scientists from Columbia University that there was a massive flood in the Black Sea region. In an interview with **ABC News**, he said around 12,000 years ago much of the world was covered in ice and the Black Sea had been a freshwater lake surrounded by farmland.

But when the glaciers began to melt during a warming period in the cycle of the Earth's temperature around 5600BC water rushed toward the world's oceans, Mr Ballard said. This, he claimed, caused floods all around the world and water cascaded through Turkey's Straits of Bosphorus towards the Black Sea.

Robert Ballard pursues:

'Where I live in Connecticut was ice a mile above my house, all the way back to the North Pole, about 15 million kilometres, that's a big ice cube,' he said. 'But then it started to melt. We're talking about the floods of our living history. The questions is, was there a mother of all floods?'

His research follows a 1997 study by William Ryan and Walter Pitman who, drawing on archaeological and anthropological evidence, claimed that 'ten cubic miles of water poured through each day', and that the deluge continued for at least 300 days. More than 60,000 square miles of land were flooded, they said,

and the lake's level rose by hundreds of feet after merging with the Mediterranean, triggering mass animal migrations across Europe.

According to their study, the force of the water was two hundred times that of Niagara Falls, sweeping away everything in its path. It also transformed the Black Sea from an isolated freshwater lake surrounded by farmland into a saltwater inlet. The researchers, whose findings have been backed up by carbon dating and sonar imaging, claimed that the story of Noah's flood had its origin in this cataclysmic event.

'We went in there to look for the flood,' Mr Ballard told ABC News: 'Not just a slow moving, advancing rise of sea level, but a really big flood that then stayed... The land that went under stayed under.'

The team found an ancient shoreline which Mr Ballard believes is proof such an event did take place.

He believes that, by using carbon dating shells found along the shoreline four hundred feet below the surface, it took place around 5,000 BC. 'It probably was a bad day,' he said. 'At some magic moment, it broke through and flooded this place violently, and a lot of real estate, 150,000 square kilometers of land, went under.'

As the theory goes, the story of the disaster was passed down from generation to generation and eventually inspired the biblical account of Noah. Noah is described in the Bible as a family man, a father of three, who is about to celebrate his 600th birthday.

'In the early chapters of Genesis, people live 800 years, 700 years, 900 years,' said Rabbi Burt Visotzky, a professor of Talmud and Rabbinics at the Jewish Theological Seminary in New York. 'Those are mythic numbers, those are way too big. We don't quite know what to do with that. So sometimes those large numbers, I think, also serve to reinforce the mystery of the text.'

Mr Ballard's team has also found an ancient shipwreck, as well as ancient pottery. Although he does not think he will ever find Noah's Ark, he believes he may find evidence of an ancient community washed away.

In the book of Genesis, God despairs of human corruption and decides to flood the Earth, instructing Noah to build an ark to save himself, his family and a pair of each animal species.

The Ark is described in the Book of Genesis as 300 cubits long, or approximately 450ft (137m), but despite many rumours and claims of sightings,

no scientific evidence of its existence has ever been found. 'The oldest shipwreck that we have discovered so far of that area is around 500 BC, classical period,' Mr Ballard said. 'But the question is you just keep searching. It's a matter of statistics.'

Mr Ballard, who led the international team that located the wreckage of the Titanic in 1985, does not think he will ever find Noah's Ark.

However, Mr Ballard does think he may find evidence of a people whose entire world was washed away about 7,000 years ago. He and his team said they plan to return to Turkey next summer. 'It's foolish to think you will ever find a ship,' Mr Ballard said, referring to the Ark. 'But can you find people who were living? Can you find their villages that are underwater now? And the answer is yes.'

According to Genesis 8:4, it came to rest 'in the mountains of Ararat'. Experts have agreed that these mountains are to be located in present-day Armenia and eastern Turkey.

Many biblical scholars believe the story of Noah and the Ark was inspired by the legendary flood stories of nearby Mesopotamia, in particular 'The Epic of Gilgamesh.' These ancient narratives were already being passed down from one generation to the next, centuries before Noah appeared in the Bible.

'The earlier Mesopotamian stories are very similar where the gods are sending a flood to wipe out humans,' said biblical archaeologist Eric Cline. 'There's one man they choose to survive. He builds a boat and brings on animals and lands on a mountain and lives happily ever after? I would argue that it's the same story.'

Catastrophic events of this kind are not unique to the Bible. Some contemporary examples include the 2004 tsunami that wiped out villages on the coasts of 11 countries surrounding the Indian Ocean.

There was also Hurricane Katrina, described as the worst hurricane in United States history.

Scholars aren't sure if the biblical flood was larger or smaller than these modern day disasters, but they do think the experiences of people in ancient times were similar to our own.

'If you witness a terrible natural disaster, yes, you want a scientific explanation why this has happened,' said Karen Armstrong, author of *A History of God*.

'But you also need to something that will help you to assuage your grief and anguish and rage. And it is here that myth helps us through that.' Regardless of

whether the details of the Noah story are historically accurate, the author Robert Ballard believes this story and all the Biblical stories are telling us 'about our predicament in the world now.'





Map of the Origin of Nations and Races that were dispersed by God in Genesis 10

The big question of how all the nations and races began and what was the origin of all civilization can be answered in Genesis chapter 10. The Bible reveals that every race upon the earth originated with the three sons of Noah; Shem, Ham, and Japheth.

Historical Background Noah and the Flood

According to the Bible, around 4600 years ago the entire world was destroyed by a flood except for Noah and his family. The flood lasted 40 days and 40 nights and after 150 days Noah's Ark rested upon Mount Ararat. After 2 1/2 more months the tops of the mountains became visible, and 40 days later Noah sent a dove and a Raven. The dove returned, and seven days later Noah sent forth the dove once again and this time it returned with an olive leaf. After seven more days the Dove sent forth once again and it did not return. Noah finally served that the water had receded enough for him to venture forth. He had been in the ark for over a year, and after departing he built an altar and made a sacrifice. The Lord was pleased with Noah's offering and spoke to Noah saying that he would never again destroy the world by water, and the rainbow appeared as a sign of his promise to all of mankind.

For nearly 100 years Noah's family increased in numbers and prospered. They soon began to migrate according to God's promise to be fruitful and fill the earth.

The Tower of Babel

All of mankind at that time gathered in the Persian Gulf region at a place called Babel, and it was here that they followed a leader named Nimrod and built a tower to reach to heaven. It was here that they rebelled against God, and the Lord miraculously scattered them by changing their languages (confusion of tongues) and races in order to forcibly distribute them over the face of the year (Genesis 11:1-9).

Shem, Ham, and Japheth

The sons of Noah were Shem, Ham, and Japheth... these three sons of Noah represented the three great races of mankind. The above map shows a table of God's dispersion of the nation's after they migrated from the Tower at Babel.

Shem (Asia)

Shem (Heb. "Name") was Noah's oldest son and part of Noah's family of eight who survived the great flood. Shem and his wife were childless before the flood, but after the flood Shem bore a son at 110 years of age. He was father to five sons who became the fathers of the five Semitic nations as shown below. Shem was actually the father of the nations of the ancient Near East including the Israelites and the Jewish religion, and therefore Judaism, Islam, and Christianity sprang from the line of Shem. The Semites were particularly known for their religious zeal.

The Five Semitic Nations:

1. **Elam** (The Persians) settled northeast of the Persian Gulf.
2. **Asshur** (The Assyrians) the Biblical name for Assyria, settled between the Euphrates and Tigris Rivers.
3. **Arphaxad** (The Babylonians) settled in Chaldea.
4. **Lud** (The Lydians) settled in Asia Minor, but some of them sailed across the Mediterranean and settled in northern Africa.
5. **Aram** (The Syrians) the Biblical name for Syria, located north and east of Israel.

Ham (Africa)

Ham (Heb. "hot" or "Black") was Noah's second oldest son and part of the family of eight who survived the great flood. Ham and his wife bore 4 sons who became the fathers of the nations of Africa. Ham's fourth son Canaan was prophetically cursed because he gazed at his father's nakedness while he was drunk. This curse would mean later that Canaan would lose his land to the Hebrews and would be subservient to the descendants of Shem. The Hamites were known for their physical endurance.

The Bible Mentions "Ham" in many places:

Genesis 5:32 - And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Genesis 7:13 - In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Genesis 9:18-27

18 - And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham [is] the father of Canaan.

19 - These [are] the three sons of Noah: and of them was the whole earth overspread.

20 - And Noah began [to be] an husbandman, and he planted a vineyard:

21 - And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 - And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 - And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness.

24 - And Noah awoke from his wine, and knew what his younger son had done unto him.

25 - And he said, Cursed [be] Canaan; a servant of servants shall he be unto his brethren.

26 - And he said, Blessed [be] the LORD God of Shem; and Canaan shall be his servant.

27 - God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Genesis 10:1-20

1 - Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

- 2 - The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 3 - And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
- 4 - And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
- 5 - By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
- 6 - And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- 7 - And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.
- 8 - And Cush begat Nimrod: he began to be a mighty one in the earth.
- 9 - He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
- 10 - And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
- 11 - Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,
- 12 - And Resen between Nineveh and Calah: the same [is] a great city.
- 13 - And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,
- 14 - And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
- 15 - And Canaan begat Sidon his firstborn, and Heth,
- 16 - And the Jebusite, and the Amorite, and the Girgashite,
- 17 - And the Hivite, and the Arkite, and the Sinite,
- 18 - And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
- 19 - And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
- 20 - These [are] the sons of Ham, after their families, after their tongues, in their countries, [and] in their nations.

1 Chronicles 1

- 1 - Adam, Sheth, Enosh,
- 2 - Kenan, Mahalaleel, Jered,
- 3 - Henoch, Methuselah, Lamech,
- 4 - Noah, Shem, Ham, and Japheth.
- 5 - The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 6 - And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
- 7 - And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
- 8 - The sons of Ham; Cush, and Mizraim, Put, and Canaan.
- 9 - And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and

Sabtechah. And the sons of Raamah; Sheba, and Dedan.

10 - And Cush begat Nimrod: he began to be mighty upon the earth.

1 Chronicles 4:40 - And they found fat pasture and good, and the land [was] wide, and quiet, and peaceable; for [they] of Ham had dwelt there of old.

Psalms 78

50 - He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 - And smote all the firstborn in Egypt; the chief of [their] strength in the tabernacles of Ham:

52 - But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

Psalms 105

23 - Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 - And he increased his people greatly; and made them stronger than their enemies.

25 - He turned their heart to hate his people, to deal subtilly with his servants.

26 - He sent Moses his servant; [and] Aaron whom he had chosen.

27 - They shewed his signs among them, and wonders in the land of Ham.

Psalms 106

20 - Thus they changed their glory into the similitude of an ox that eateth grass.

21 - They forgot God their saviour, which had done great things in Egypt;

22 - Wondrous works in the land of Ham, [and] terrible things by the Red sea.

The Four Hamitic Nations:

1. **Cush** (The Ethiopians) settled in Ethiopia south of Egypt, also early in their history some of them migrated to an area north of the Persian Gulf (Gen. 10:8-10).

2. **Mizraim** (The Egyptians) the Bible name for Egypt, settled in northeastern Africa.

3. **Phut** (The Libyans) sometimes translated Libya, settled in northern Africa.

4. **Canaan** (The Canaanites) settled above Africa east of the Mediterranean (Later was given to the Hebrews).

Japheth (Europe)

Japheth (Heb. "God will Enlarge") was Noah's third oldest son and part of the family of eight who survived the great flood. Japheth and Shem were both greatly blessed for respecting their father Noah. Noah's blessing on Japheth was far reaching for all of his descendants being the European (Caucasian) nations that were mentioned in Genesis 10. The Japhethites were known for their intellectual activity.

The Seven Japhetic Nations:

1. **Gomer** (The Cimmerians) settled north of the Black Sea, but afterwards his descendants probably occupied Germany, France, Spain and the British Isles.
2. **Magog** (The Scythians) lived north of the Caspian Sea.
3. **Madai** (The Medes) settled south of the Caspian Sea.
4. **Javan** (The Ionians or Greeks) Javan is the Hebrew name for Greeks, they settled in Greece.
5. **Tubal** (The Turks) lived south of the Black Sea.
6. **Meshech** (The Slavs) lived between the Black and Caspian Seas,
7. **Tiras** (The Etruscans) located west of the Black Sea.

Quotations from the Dictionaries

Shem

Shem in Easton's Bible Dictionary

A name, renown, the first mentioned of the sons of Noah (Gen. 5:32; 6:10). He was probably the eldest of Noah's sons. The words "brother of Japheth the elder" in Gen. 10:21 are more correctly rendered "the elder brother of Japheth," as in the Revised Version. Shem's name is generally mentioned first in the list of Noah's sons. He and his wife were saved in the ark (7:13). Noah foretold his pre-eminence over Canaan (9:23-27). He died at the age of six hundred years, having been for many years contemporary with Abraham, according to the usual chronology. The Israelites nation sprang from him (Gen. 11:10-26; 1 Chr. 1:24-27).

Shem in Fausset's Bible Dictionary

Noah's oldest son, as the order implies (Genesis 5:32; Genesis 6:10; Genesis 7:13; Genesis 9:18; Genesis 10:1; 1 Chronicles 1:4). (See HAM.) Usually named first, but in Genesis 10:21 last, because from that point forward Scripture traces the history of his descendants. Translated "the elder brother of Japheth," as Arabic, Syriac, and Vulgate. If "Japheth the elder" had been meant Hebrew idiom would have added "son," "the elder son of Noah." His descendants dwelt chiefly in western Asia, Shem of the Asiatic Japhethites, in an uninterrupted line from the Mediterranean to the mountains of Luristan and the Indian Ocean, Lydia, Israel, Syria (Aram), Chaldaea (Arphaxad), Assyria (Asshur), Persia (Elam), northern and central Arabia (Joktan). Shem means in Hebrew name, and may have been a designation subsequently given him as the one of note or great name among Noah's sons; as Ham, the settler in the warm regions of Africa; Japheth, the one whose descendants spread most abroad (Genesis 9:18-27). Noah's words after Shem's dutifulness in covering his father's shame, in filial reverence, with Japheth (compare the blessing, Exodus 20:12), "blessed be Jehovah, the God of Shem, and Canaan shall be his servant," not only bless God for putting the pious feeling into his heart, but prophesy that Jehovah should be especially the God of Shem, which was fulfilled in choosing Abraham and Israel his descendants as God's peculiar people. "Japheth shall dwell in the tents of Shem," fulfilled in part now, more fully hereafter (Isaiah 60:3; Isaiah 60:5; Ephesians 3:6). All the Japhetic nations almost are believers in the God of Shem, even the Aryan races in Asia are tending toward Christianity. Others less probably (as Genesis 9:27 refers to Japheth's future rather than Shem's), "God shall dwell in the tents of Shem" (compare John 1:14, the Son of God "tented (eskeenosen) among us".) The Hamitic Babel tower builders perhaps sneered at the religion of Shem the father of the faithful, the worshipper of "Jehovah God of Shem."...

Shem in Naves Topical Bible

Shem (Son of Noah) -Preserved in the ark (ship) Ge 5:32; 6:10; 7:13; 9:18; 1Ch 1:4 -His filial conduct Ge 9:23-27 -Descendants of Ge 10:1,21-31; 11:10-29; 1Ch 1:17-54 -Called SEM (A. V.) Lu 3:36

Shem in Smiths Bible Dictionary

Shem, the eldest son of Noah. Ge 5:32 He was 98 years old, married, and childless at the time of the flood. After it, he, with his father, brothers, sisters-in-law and wife, received the blessing of God, Ge 9:1 and entered into the covenant. With the help of his brother Japheth, he covered the nakedness of their

father and received the first blessing. Ge 9:25-27 He died at the age of 630 years. The portion of the earth occupied by the descendants of Shem, Ge 10:21,31 begins at its north-western extremity with Lydia, and includes Syria (Aram), Chaldaea (Arphaxad), parts Of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). Modern scholars have given the name of Shemitic or Semitic to the languages spoken by his real or supposed descendants. [HEBREW]

Shem in the Bible Encyclopedia - ISBE

Shem (shem; Sem): 1. Position in Noah's Family: His Name: The eldest son of Noah, from whom the Jews, as well as the Semitic ("Shemitic") nations in general have descended. When giving the names of Noah's three sons, Shem is always mentioned first (Gen 9:18; 10:1, etc.); and though "the elder" in "Shem the brother of Japheth the elder" (Gen 10:21 margin) is explained as referring to Shem, this is not the rendering of Onkelos. His five sons peopled the greater part of West Asia's finest tracts, from Elam on the East to the Mediterranean on the West. Though generally regarded as meaning "dusky" (compare the Assyrian-Babylonian samu--also Ham--possibly = "black," Japheth, "fair"), it is considered possible that Shem may be the usual Hebrew word for "name" (shem), given him because he was the firstborn--a parallel to the Assyrian-Babylonian usage, in which "son," "name" (sumu) are synonyms (W. A. Inscriptions, V, plural 23, 11,29- 32abc). 2. History, and the Nations Descended from Him: Shem, who is called "the father of all the children of Eber," was born when Noah had attained the age of 500 years (Gen 5:32). Though married at the time of the Flood, Shem was then childless. Aided by Japheth, he covered the nakedness of their father, which Ham, the youngest brother, had revealed to them; but unlike the last, Shem and Japheth, in their filial piety, approached their father walking backward, in order not to look upon him. Two years after the Flood, Shem being then 100 years old, his son Arpachshad was born (Gen 11:10), and was followed by further sons and daughters during the remaining 500 years which preceded Shem's death. Noah's prophetic blessing, on awakening from his wine, may be regarded as having been fulfilled in his descendants, who occupied Syria (Aramaic), Israel (Canaan), Chaldea (Arpachshad), Assyria (Asshur), part of Persia (Elam), and Arabia (Joktan). In the first three of these, as well as in Elam, Canaanites had settled (if not in the other districts mentioned), but Shemites ruled, at some time or other, over the Canaanites, and Canaan thus became "his servant" (Gen 9:25,26). The tablets found in Cappadocia seem to show that Shemites (Assyrians) had settled in that district also, but this was apparently an unimportant colony. Though designated sons of Shem, some of his descendants (e.g. the Elamites) did not speak a Semitic language, while other nationalities, not his descendants (e.g. the Canaanites), did. See HAM; JAPHETH; TABLE OF NATIONS. T. G. Pinches

The Bible Mentions "Shem" in many places:

Genesis 7:13 - In the selfsame day entered Noah, and **Shem**, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Genesis 9:23 - And **Shem** and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness.

Genesis 5:32 - And Noah was five hundred years old: and Noah begat **Shem**, Ham, and Japheth.

Genesis 10:1 - Now these [are] the generations of the sons of Noah, **Shem**, Ham, and Japheth: and unto them were sons born after the flood.

Genesis 10:21 - Unto **Shem** also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born.

Genesis 11:11 - And **Shem** lived after he begat Arphaxad five hundred years, and begat sons and daughters.

1 Chronicles 1:17 - The sons of **Shem**; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

Genesis 9:27 - God shall enlarge Japheth, and he shall dwell in the tents of **Shem**; and Canaan shall be his servant.

Genesis 9:18 - And the sons of Noah, that went forth of the ark, were **Shem**, and Ham, and Japheth: and Ham [is] the father of Canaan.

Genesis 10:22 - The children of **Shem**; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

Genesis 10:31 - These [are] the sons of **Shem**, after their families, after their tongues, in their lands, after their nations.

Genesis 6:10 - And Noah begat three sons, **Shem**, Ham, and Japheth.

Genesis 9:26 - And he said, Blessed [be] the LORD God of **Shem**; and Canaan shall be his servant.

1 Chronicles 1:4 - Noah, **Shem**, Ham, and Japheth.

1 Chronicles 1:24 - **Shem**, Arphaxad, Shelah,

Genesis 11:10 - These [are] the generations of **Shem**: **Shem** [was] an hundred years old, and begat Arphaxad two years after the flood:

Japheth

Japheth in Easton's Bible Dictionary

Japheth wide spreading: "God shall enlarge Japheth" (Heb. Yaphat Elohim le-Yephet, Gen. 9:27. Some, however, derive the name from *_yaphah_*, "to be beautiful;" hence white), one of the sons of Noah, mentioned last in order (Gen. 5:32; 6:10; 7:13), perhaps first by birth (10:21; comp. 9:24). He and his wife were two of the eight saved in the ark (1 Pet. 3:20). He was the progenitor of many tribes inhabiting the east of Europe and the north of Asia (Gen. 10:2-5). An act of filial piety (9:20-27) was the occasion of Noah's prophecy of the extension of his posterity. After the Flood the earth was re-peopled by the descendants of Noah, "the sons of Japheth" (Gen. 10:2), "the sons of Ham" (6), and "the sons of Shem" (22). It is important to notice that modern ethnological science, reasoning from a careful analysis of facts, has arrived at the conclusion that there is a three-fold division of the human family, corresponding in a remarkable way with the great ethnological chapter of the book of Genesis (10). The three great races thus distinguished are called the Semitic, Aryan, and Turanian (Allophylian). "Setting aside the cases where the ethnic names employed are of doubtful application, it cannot reasonably be questioned that the author [of Gen. 10] has in his account of the sons of Japheth classed together the Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks (Javan), thereby anticipating what has become known in modern times as the 'Indo-European Theory,' or the essential unity of the Aryan (Asiatic) race with the principal races of Europe, indicated by the Celts and the Ionians. Nor can it be doubted that he has thrown together under the one head of 'children of Shem' the Assyrians (Asshur), the Syrians (Aram), the Hebrews (Eber), and the Joktanian Arabs (Joktan), four of the principal races which modern ethnology recognizes under the heading of 'Semitic.' Again, under the heading of 'sons of Ham,' the author has arranged 'Cush', i.e., the Ethiopians; 'Mizraim,' the people of Egypt; 'Sheba and Dedan,' or certain of the Southern Arabs; and 'Nimrod,' or the ancient people of Babylon, four races between which the latest linguistic researches have established a close affinity" (Rawlinson's Hist. Illustrations).

Japheth in Naves Topical Bible

Son of Noah Ge 5:32; 6:10; 9:18; 10:21 -His life preserved at the time of the great flood Ge 7:13; 9:18 -Prudence of, on the occasion of Noah's drunkenness Ge 9:23,27 -Descendants of Ge 10:2-5; 1Ch 1:5-7

Japheth in Smiths Bible Dictionary

Japheth (enlargement), one of the three sons of Noah. The descendants of Japheth occupied the "isles of the Gentiles," Ge 10:5 -- i.e. the coast lands of the Mediterranean Sea in Europe and Asia Minor-- whence they spread northward over the whole continent of Europe and a considerable portion of Asia.

Japheth in the Bible Encyclopedia - ISBE

Ja'-feth (yepheth; yapheth; Iapheth): 1. Etymologies of Japheth: This name, in Gen 9:27, seems to be explained by the phrase "may God make wide (yapht, the American Standard Revised Version "enlarge") for Japheth," where yapht and Japheth are represented by the same consonants, but with different vowel-points. The root of yapht is pathach, "to make wide." This etymology, however, is not universally accepted, as the word-play is so obvious, and the association of Japheth with Shem ("dark") and Ham ("black") suggests a name on similar lines--either gentile, or descriptive of race. Japheth has therefore been explained as meaning "fair," from yaphah, the non-Sem and non-Hamitic races known to the Jews being all more or less whiteskinned. The Targum of Onkelos agrees with the English Versions of the Bible, but that of Jonathan has "God shall beautify Japheth," as though from yaphah. 2. His Descendants: The immediate descendants of Japheth were seven in number, and are represented by the nations designated Gomer, Magog, Madai, Javan, Tubal, Mesech, and Tiras; or, roughly, the Armenians, Lydians, Medes, Greeks, Tibarenians, and Moschians, the last, Tiras, remaining still obscure. The sons of Gomer (Ashkenaz, Riphath and Togarmah) were all settled in the West Asian tract; while the sons of Javan (Elisah, Tarshish, Kittim and Dodanim or Rodanim) occupied the Mediterranean coast and the adjacent islands. 3. His Place among the Sons of Noah: In Gen 9:27, as in other passages, Japheth occupies the 3rd place in the enumeration of the sons of Noah, but he is really regarded as the 2nd son, Ham being the youngest. In the genealogical table, however (Gen 10:1 ff), the descendants of Japheth are given first, and those of Shem last, in order to set forth Semitic affinities at greater length. Though this would seem to indicate that the fair races were the least known to the Jews, it implies that the latter were well disposed toward them, for Japheth was (ultimately) to dwell in the tents of Shem, and therefore to take part in Shem's spiritual privileges. 4. Japheth and Iapetos: It seems unlikely that the Greek giant-hero, Iapetos, father of Prometheus, who was regarded by the Greeks as the father of the human race, has any connection

with the Hebrew Japheth. The original of the Hebrew record probably belongs to a date too early to admit borrowing from the Greek, and if the name had been borrowed by the Greeks from the Hebrews, a nearer form might be expected.

The Bible Mentions "Japheth" in several places:

Genesis 7:13 - In the selfsame day entered Noah, and Shem, and Ham, and **Japheth**, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Genesis 9:23 - And Shem and **Japheth** took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness.

Genesis 5:32 - And Noah was five hundred years old: and Noah begat Shem, Ham, and **Japheth**.

Genesis 10:1 - Now these [are] the generations of the sons of Noah, Shem, Ham, and **Japheth**: and unto them were sons born after the flood.

Genesis 10:21 - Unto Shem also, the father of all the children of Eber, the brother of **Japheth** the elder, even to him were [children] born.

Genesis 10:2 - The sons of **Japheth**; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

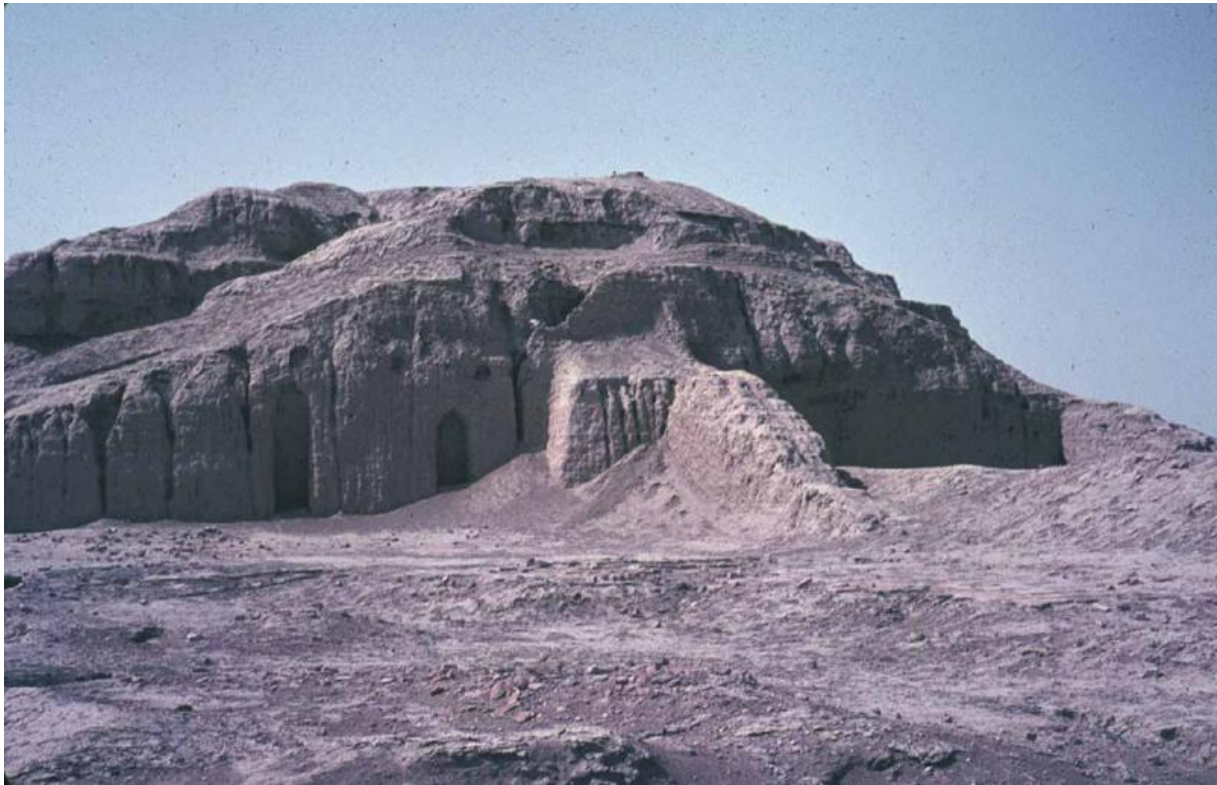
1 Chronicles 1:5 - The sons of **Japheth**; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Genesis 9:27 - God shall enlarge **Japheth**, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Genesis 9:18 - And the sons of Noah, that went forth of the ark, were Shem, and Ham, and **Japheth**: and Ham [is] the father of Canaan.

Genesis 6:10 - And Noah begat three sons, Shem, Ham, and **Japheth**.

1 Chronicles 1:4 - Noah, Shem, Ham, and **Japheth**.

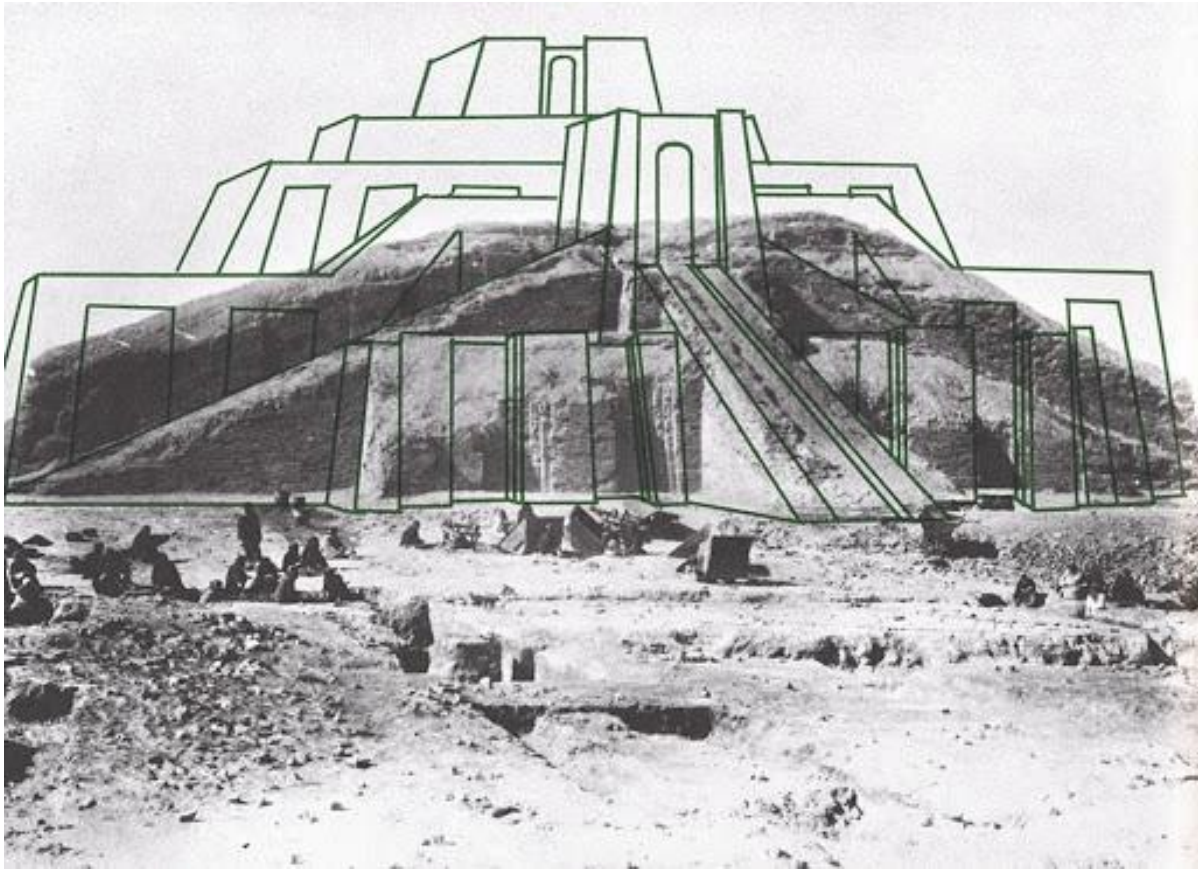


The remains of a probable “Tower of Babel” at Nimrud Ziggurat. That the ziggurat symbolized the connecting link between heaven and earth is quite clear from cuneiform descriptions and reliefs. The biblical language describing “a tower that reaches to the heavens” is quite typical in comparison to the language used to describe the ziggurats (e.g. “Temple of the Stairway to Pure Heaven” (Sippar); “House binding Heaven and Earth” (Nippur); “Temple Linking Heaven and Earth” (Larsa); “Temple of the Foundation Platform of Heaven and Earth” (Babylon, also used of the Dilbat ziggurat); and so on). Mesopotamian ziggurats were typically given names demonstrating that they were intended to serve as “staircases” or “binding” locations between earth and heaven. So we see that a narrative about a tower whose top reached into the heavens fits the times quite well.

Building Practices in the Ancient near East

The baking of bricks forms a significant and accurate portrayal of building practices in the Bible. “Kiln-fired bricks are first noted during the late Uruk period and become more common in the Jamdet Nasr period toward the end of the fourth millennium (Finegan, J., *Archaeological History of the Ancient Near East* (Boulder CO: Westview, 1979), p. 8; cf. Singer, C., *The History of Technology* (Oxford: Clarendon). Bitumen is the usual mortar used with kiln-fired bricks. By contrast, the later building technology of Israel/Palestine used a mud mortar. Bitumen of any kind was very expensive in Israel (Forbes) though it was standard in the earlier Mesopotamian period. The biblical description of the building materials accurately reflects a major distinction between later

Israelite and earlier Mesopotamian building methods, giving further credence to the fact Genesis contains some very ancient material that is accurate in the finest detail.



The Ur Ziggurat, partially reconstructed



Ruins of a castle at Nimrod where there is also a well

The two Rivals Nimrod and Abraham (From Jewish History)

Nimrod was one of the sons of Kush. Kush was the son of Ham, the lowest and least important of Noah's three sons. Nimrod came from a line which was cursed by Noah: "Cursed be Canaan, a slave of slaves shall he be unto his brothers."

By birth, Nimrod had no right to be a king or ruler. But he was a mighty strong man, and sly and tricky, and a great hunter and trapper of men and animals. His followers grew in number, and soon Nimrod became the mighty king of Babylon, and his empire extended over other great cities.

As was to be expected, Nimrod did not feel very secure on his throne. He feared that one day there would appear a descendant of Noah's heir and successor, Shem, and would claim the throne. He was determined to have no challenger. Some of Shem's descendants had already been forced to leave that land and build their own cities and empires. There was only one prominent member of the Semitic family left in his country. He was Terah, the son of Nahor. Terah was

the eighth generation removed, in a direct line of descendants from Shem. But Nimrod had nothing to fear from Terah, his most loyal and trusted servant. Terah had long before betrayed his family, and had become a follower of Nimrod. All of his ancestors were still living, including Shem himself, but Terah left his ancestral home and became attached to Nimrod. Terah, who should have been the master and Nimrod his slave, became the slave of Nimrod. Like the other people in that country, Terah believed that Nimrod received his kingdom as a gift from the "gods," and was himself a "god." Terah was prepared to serve Nimrod with all his heart. Indeed, he proved himself a very loyal and useful servant. Nimrod entrusted into his hands the command of his armies and made Terah the highest minister in his land.

Terah was short of nothing but a wife. So he found himself a wife, whose name was Amathlai. They looked forward to raising a large family, but they were not blessed with any children. The years flew by, and Terah still had no son. His father was only twenty-nine years old when he, Terah, was born. But Terah was getting closer to seventy than to thirty, and yet there was no son! He prayed to Nimrod and to his idols to bless him with a son, but his prayers were not answered. Little did he know that Nimrod felt happy about Terah's misfortune. For although Nimrod had nothing to fear from Terah, he could not be sure if Terah's sons would be as loyal to him as their father. Therefore, he was inwardly very pleased that his servant Terah had no children, and probably would never have any. But he could not be, sure, and Nimrod was not taking chances. He ordered his stargazers and astrologers to watch the sky for any sign of the appearance of a possible rival.

One night the star-gazers noticed , a new star rising in the East. Every night it grew brighter. They informed Nimrod.

Nimrod called together his magicians and astrologers. They all agreed that it meant that a new baby was to be born who might challenge Nimrod's power. It was decided that in order to prevent this, all new-born baby-boys would have to die, starting from the king's own palace, down to the humblest slave's hut.

And who was to be put in charge of this important task? Why, Terah, of course, the king's most trusted servant.

Terah sent out his men to round up all expectant mothers. The king's palace was turned into a gigantic maternity ward. A lucky mother gave birth to a girl, and then they were both sent home, laden with gifts. But if the baby happened to be a boy, he was put to death without mercy.

One night, Nimrod's star-gazers watching that new star, saw it grow very bright and suddenly dart across the sky, first in one direction then in another, west, east, north and south, swallowing up all other stars in its path.

Nimrod was with his star-gazers on the roof of his palace, and saw the strange display in the sky with his own eyes. "What is the meaning of this?" he demanded.

"There can be only one explanation. A son was born tonight who would challenge the king's power, and the father is none other than Terah."

"Terah?!" Nimrod roared. "My own trusted servant?"

Nimrod had never given a thought to Terah as becoming a father at the age of seventy. However, if he did become a father, he would surely be glad to offer his first-born son to his king and god! Nimrod dispatched a messenger to Terah at once, ordering him to appear together with his newly born son.

That night Terah and his wife Amathlai had indeed become the happy parents of a baby boy, who brought a great light and radiance into their home. Terah had hoped it would be a girl, and he would have no terrible decision to make. Now he could not think of giving up this lovely baby, born to him at his old age after such longing. He had managed to keep his wife's expectancy a secret. None of his servants knew about the birth of his son. There was a secret passage leading from his palace to a cave in the field. He took the baby to that cave and left it there. As he was returning to the palace, past the servants' quarters, he suddenly heard the cry of a baby. What good fortune! Terah cried. It so happened that one of his servants had given birth to a boy about the same time as his own son was born. Terah took the baby and put him in silk swaddling and handed him to his wife to nurse. Just then the king's messenger arrived.

When Terah with the baby in his arms appeared before Nimrod, Terah declared: "I was just about to bring my son to you, when your messenger came."

Nimrod thought it was mighty loyal of Terah to give up his only son, born to him in his old age. Little did he know that it was not Terah's son who was brought to die, but a servant's.

For three years little Abraham remained in the cave, where he did not know day from night. Then he came out of the cave and saw the bright sun in the sky, and thought that it was G-d, who had created the heaven and the earth, and him, too. But in the evening the sun went down, and the moon rose in the sky, surrounded by myriads of stars. "This must be God," Abraham decided. But the moon, too,

disappeared, and the sun reappeared, and Abraham decided that there must be a G-d Who rules over the sun and the moon and the stars, and the whole world.

And so, from the age of three years and on, Abraham knew that there was only one God, and he was resolved to pray to Him and worship Him alone. A life full of many and great adventures began for Abraham.



Stop and think. Had Moses instructed the Israelites to head directly south, parallel to the eastern border and *deeper into Egyptian territory*, total confusion and distress would have gripped the people. (Their journey did involve a considerable south-heading leg after leaving Egypt, but the biblical account tells us they departed from Egypt very quickly, meaning they headed east at the outset - the direction for the fastest trip to the border.) Under such conditions of mental distress Moses would have had zero hope of organizing them into orderly ranks. They left with a "high hand" (Ex. 14:8) of triumph, not in apprehension and anxiety. They were heading for the land promised to them.

Commonsense suggests that the "Red Sea Wilderness Road" was a name for the Egypt-to-Aqaba section of a well-known ancient highway, the King's Highway, of which Wikipedia says,

The King's Highway was a trade route of vital importance to the ancient Middle East. It began in Egypt, and stretched across the Sinai

Peninsula to Aqaba. From there it turned northward across Jordan, leading to Damascus and the Euphrates River.

This road we will see later as we study Exodus, which skirted east of the Promised Land, is mentioned a couple of times in the Pentateuch in the context of the Exodus (Num. 20:17, 21:22). Most texts attach the name "King's Highway" to the section heading north from Aqaba (near Eilat), which fits the usage in the biblical passages. Some writers suggest that this Egypt-to-Aqaba leg of the highway follows a modern road, known as the Taba-Naghl Road, running generally southeast from Egypt across the Sinai Peninsula. That idea makes a lot of sense. After the crossing, the Israelites rejoiced like few had ever rejoiced before. Read the song of triumph in Exodus 15. They were evidently confident that now all their problems of an Egyptian nature were far behind them. Had the crossing occurred in the upper reaches of the Gulf of Suez (or across a marshy bog) they would have had little cause for confidence. How could they have known that the entire Egyptian army had been obliterated? For all they knew, a second force was at that very moment making its way around the tip of the Gulf of Suez and bearing down rapidly on them. A Gulf of Aqaba crossing, however, meant complete safety. The prospect of a second Egyptian army bulldozing its way around the top of the Gulf of Aqaba and down through Midianite territory (remembering that the Midianites were friendly to the Israelites) to snafu the fleeing throng would have been unthinkable.



Sodom and Gomorrah were both situated in the Jordan valley, at the south end of the Dead Sea

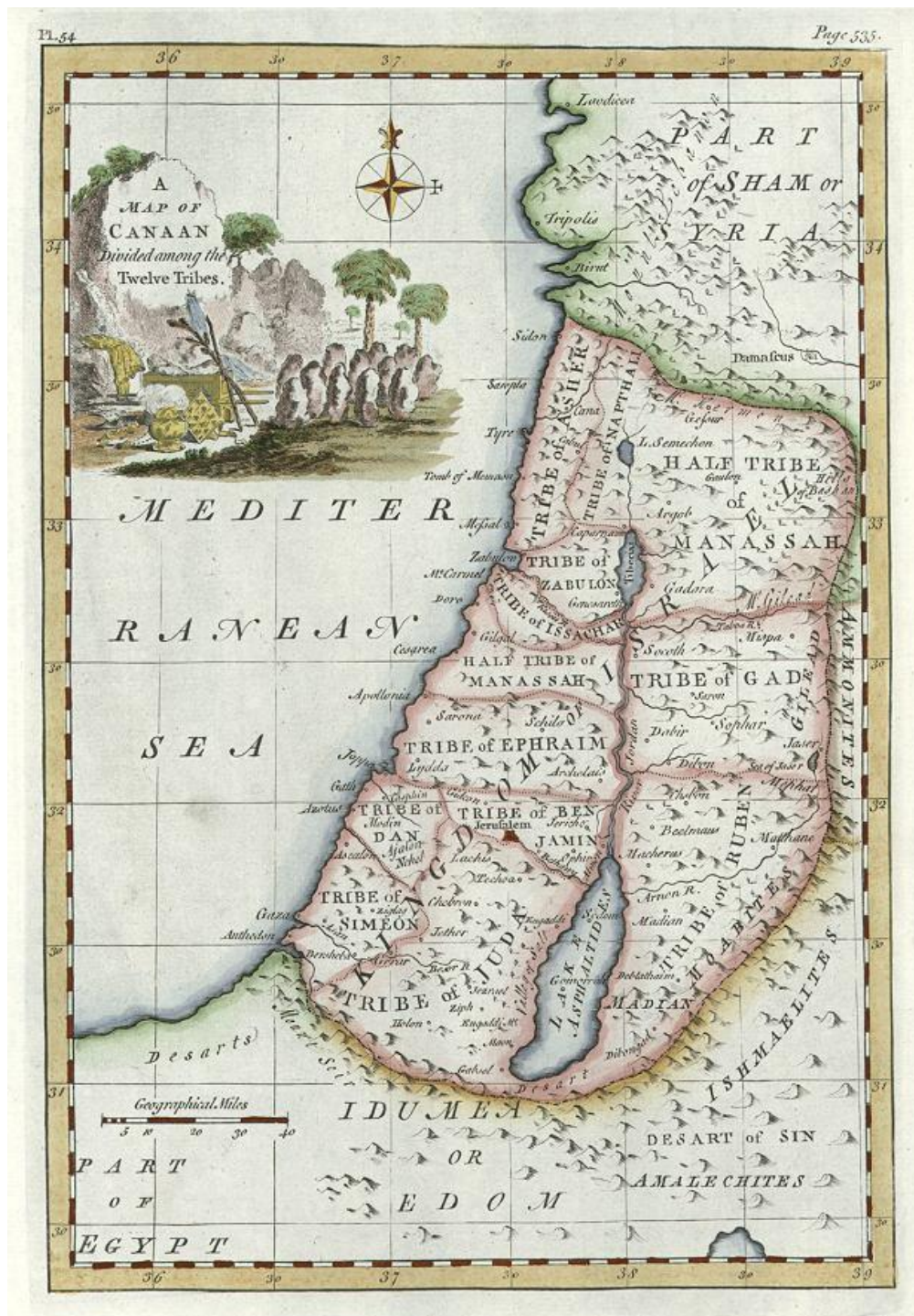


Tell Beersheba, south of the Dead Sea. Abraham spent much time here

From Dan to Beersheba

Indeed, most of the Bible's stories occur between Dan in the north and Beersheba in the south and within a dozen miles or so of a straight line joining the two cities on a map. On the Google Earth map, we will fly as it were the approximately 150 miles (as the bird flies) from Dan at the base of Mt. Hermon, the highest peak in the region, to Beersheba, where Israel's hill country ends and the Negev (and Sinai, beyond) begins. We won't fly a straight line - we'll be weaving back and forth to see some important sites. We'll also fly back to Dan to view some other important biblical regions. The other sites we miss will have to be saved for another day. In the north, our path will coincide in large part with the Great Trunk Highway - the ancient pathway linking Egypt and Mesopotamia. Abraham travelled it to come to this land, the armies of Assyria and Babylon travelled it in their conquests, the people of Israel and Judah travelled it when they marched into exile. The southern three-quarters of our flight will coincide with the "water-parting route" passing through the hill country of Samaria and Judea. This highway along the spine of the country was the most important internal route in the land. On our return, we'll fly along the

"Judean moat" where the hill country of Judah meets the low-lying hills of the Shefelah. We'll work our way from there to the edge of the Golan Heights and on to Dan.



The Bible says that a man named Abraham was told by God to move his family to Canaan. His descendants (the Hebrews) lived in Canaan but eventually moved to Egypt where they were enslaved. In the 1200's BC God told a man named Moses to lead the Hebrews out of Egypt and back towards Canaan. This journey is known as the Exodus we will see next..



The Cave of Machpelah, Hebron. It is believed that Abraham, Isaac and Jacob were all buried here.

When Sarah died, the inspired narrator (Moses) tells us that “Abraham went in to mourn for Sarah and to weep for her” (Gen. 23:2). This was at Hebron. Abraham had to procure a burial place for his beloved wife. The Promise Land was to be possessed by his descendants, but Abraham owned no land in Canaan. Therefore he purchased the cave of Machpelah with its field from Ephron the Hittite. This transaction was duly made “before all who went in at the gate of his city” (Gen. 23:3-19).

“After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan” (Gen. 23:19). Later, Abraham himself was buried here by his sons Isaac and Ishmael (Gen. 25:9). In Egypt, when Jacob was near death he called his twelve sons to hear his last words (Gen. 49:1). He *commanded* (ESV, Gen. 49:29) that he be buried at Machpelah also (v.30), and stated, “There they buried Abraham and his wife

Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah” (v.31).

Herod the Great was a politician. To gain the favor of the Jews he lavishly renovated the temple in Jerusalem. Likewise, he built an impressive edifice around the cave of Machpelah, the tomb of the Patriarchs, using the same architectural style as that of Jerusalem’s Temple Mount, with similar sized stones, masonry and pilasters (engaged columns). In March we were able to visit Hebron and see the traditional burial site of the Patriarchs, featured in our photo.

Regarding these Patriarchs, centuries after their deaths, God said, “I am the God of Abraham, the God of Isaac, and the God of Jacob” (Matthew 22:31-32). Jesus said, “God is not the God of the dead, but of the living,”—these men, though dead and buried, were still very much alive, and God was/is still their God! The soul lives on after death; on the last day all will be raised from the dead (John 5:28-29; 1 Cor. 15:57).

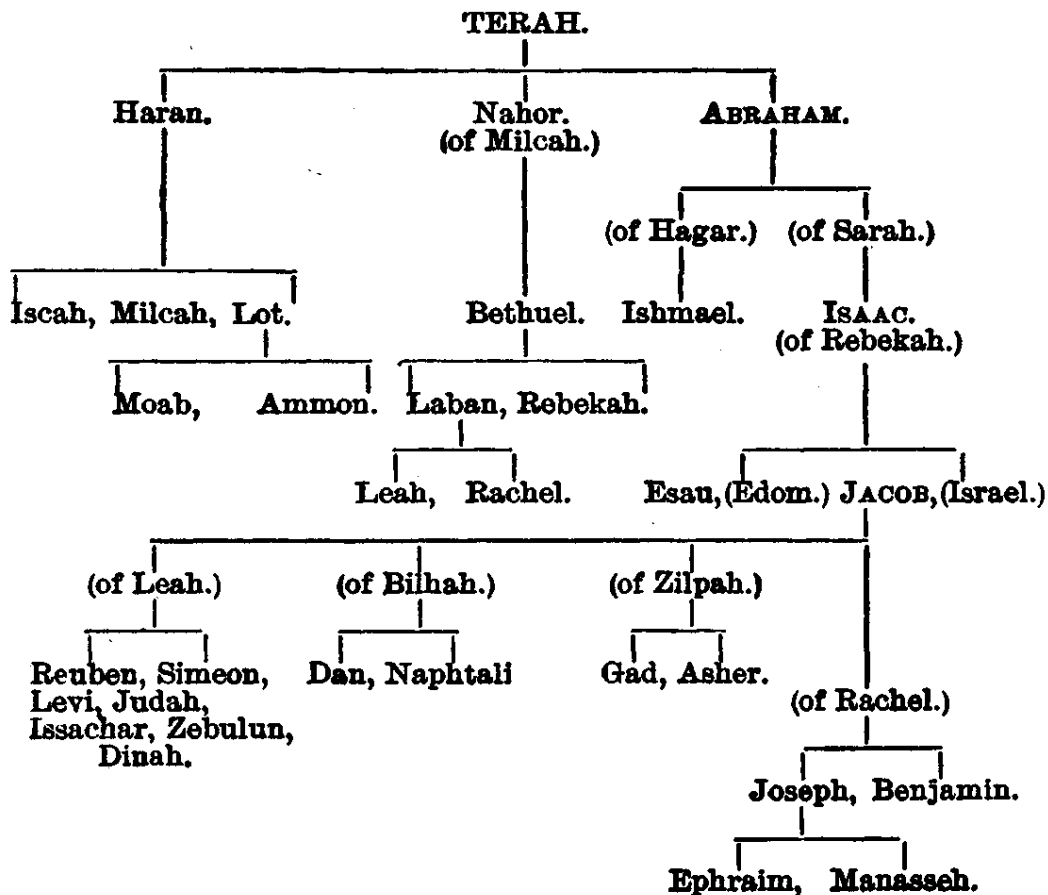


The Ancient Near East refers to early civilizations within a region roughly corresponding to the modern Middle East. The ancient Near East is considered the cradle of civilization. 3450 BCE in the Ancient Near East the world's first cities appear along the banks of the Tigris and Euphrates Rivers just north of what is now the Persian Gulf. Collectively, these cities make up the Uruk

culture, named after the principal city, Uruk, which is the Biblical Erech. This culture invents writing and the lunar calendar, uses metals extensively, develops a practice of medicine, and builds monumental architecture. Even so, no unified government links these cities, and they remain independent for almost one thousand years.



Excavated remains at Shechem, near Mount Gerizim



The Patriarchal Family Tree

The Genealogical Tree begins with Terah and ends with the wives and sons of Jacob.

- Terah, father of Nahor, Abraham, and Haran (father of Lot)
- **Abraham** with his wife Sarah and her son (Isaac); concubine Hagar and her son (Ishmael); wife Keturah and her sons (Zimran, Jokshan, Medan, Midian, Ishbak, Shuah).
- **Isaac** and his wife Rebekah with her son (Jacob).
- **Jacob** with his brother Esau; wife Leah and her sons (Reuben, Simeon, Levi, Judah; Issachar, Zebulun); wife Rachel and her sons (Joseph and Benjamin); wife Bilhah and her sons (Dan, Naphtali); wife Zilpah and her sons (Gad, Asher)... the order of birth for the sons of Jacob.



A wooden tomb-model of an Egyptian granary. Grain was fed in through holes in the roof, and emptied through sliding hatches in the wall.

This model of a granary was discovered in a hidden chamber at the side of the passage leading into the rock cut tomb of the royal chief steward Meketre, who began his career under King Nebhepetre Mentuhotep II of Dynasty 11 and continued to serve successive kings into the early years of Dynasty 12.

The four corners of this model granary are peaked in a manner that is sometimes still found in southern Egypt today presumably to offer additional protection against thieves and rodents. The interior is divided into two main sections: the granary proper, where grain was stored, and an accounting area. Keeping track of grain supplies was crucial in an agricultural society, and it is noteworthy that the six men carrying sacks of grain here are outnumbered by nine men taking care of measuring and accounting. Of the four scribes two are using papyrus scrolls, two write on wooden writing boards.

All the accessible rooms in the tomb of Meketre had been robbed and plundered already during Antiquity; but early in 1920 the Museum's excavator Herbert Winlock wanted to obtain an accurate floor plan of the tomb's lay out for his map of the Eleventh Dynasty necropolis at Thebes and, therefore, had his workmen clean out the accumulated debris. It was during this cleaning operation that the small hidden chamber was discovered filled with twenty four almost perfectly preserved models. Eventually, half of these went to the Egyptian

Museum, Cairo, the other half to the Metropolitan Museum in the partition of finds.

Exodus

Chapters 1-19

Genesis has sometimes been called the book of beginnings, which is the real meaning of the word, because of the nature of its contents, which give the origin of things. We have in it the beginning of the world, of man, of the Sabbath, marriage, sin, prophecy, and sacrifice, as well as the beginning of the nations and Israel. This brings us down to the twelfth chapter, but after that practically there are no beginnings, but only a recurrence of what has gone before.

Exodus in the same way has sometimes been called the book of the departure or the going out, from the etymology of the word, and also because it gives the history of the departure of the Israelites from Egypt.

The Israelites entered Egypt when Joseph was in power, seventy souls in all (Gen. 46: 27). They left there 215 years afterward, according to the chronology in the margin of our Bibles, when their men of war alone numbered 603,550, not counting women and children, not counting men under 20, and also leaving out of consideration the whole tribe of Levi (Num. 1 : 44-50). During this period their experiences had varied. While Joseph lived and the Pharaohs of that period, they were happy and prosperous in the land of Goshen. But by-and-by a change of dynasty occurred, and political revolution took place, and the new government viewed their increasing numbers and influence with alarm and jealousy. In consequence they began to subject them in every possible way, and it is at this point in their history the book of Exodus begins (1: 7-10).

Proof from Recent Explorations.

Allusion was made in an earlier lesson to the way in which recent explorations in Bible lands throw light upon these historical statements in the Word of God, and this is particularly true of the present period. "It would be easy," says an authority on the subject, "to multiply illustrations from the ancient records of Egypt of many circumstances in the life of Joseph." The situation and limits of the land of Goshen are now known, as well as the history of the dynastic changes that resulted in the exodus of the Hebrews. It is ascertained that Rameses II, the Pharaoh of Moses' time, was, like his predecessor, a great builder, corroborating 1: 11. His mummy has recently been discovered as well as that of his daughter, the princess who saved the infant Moses from perishing in the river Nile, and brought him up as her own son.

How near these circumstances seem to bring the history of that time, and how real it is made to appear !

In like manner, careful examinations have now "put the route **of** the exodus beyond all reasonable doubt." We know also the real character of the desert through which the Hebrews passed. Shur is a rolling plain where shrubs and herbs give pasturage to cattle. Water courses cross it. Charming spots like Elim are found here and there, indicating how they found sustenance **during that** period. There is a plain at the foot of Sinai now called Er-Rahah, two miles long, and half a mile wide, where a multitude of 2.000,000 souls could easily have assembled, and the sights and Ruuds described could easily have been seen and heard by all. The site of Kadesh-Barnea too, is now definitely settled. Thus, without going further into detail, is the accuracy of the story we are about to consider wonderfully confirmed.

The Facts of the Chapters.

We are now ready to consider the facts of the chapters, which **will be** brought before us in a series of questions. The first great fact is clearly suggested by the one word, "bondage." But what were the sub-facts that entered into this bondage, what are its elements referred to in the text? Were there not chiefly two, their rigorous service under the hard task-masters, and the decree for the destruction of male issue?

What is the next fact? The birth of Moses. But that naturally includes the further facts of his life to the time when he has fled from Egypt and Pharaoh's palace.

The third fact : His call, including the story of the burning bush, the revelation to him of Jehovah, his hesitancy to respond, and the collaboration of Aaron.

The fourth fact is the story of the plagues, including what led up to them in the return to Egypt, the demand on Pharaoh, and obduracy.

The fifth fact is the Passover, growing out really from the last plague ; the sixth is the crossing of the Red Sea; the seventh, the entrance upon the wilderness journey.

This last fact might be subdivided for convenience by the number of places at which they stopped. Try to recall them, and the circumstances occurring at each. You will be aided here as in the instance of the dispersion of the nations, by consulting the map in the back of your Bible. It is described as the "Peninsula of Sinai." Observe Marah, and why it was so called. Elim. Rephidim. What great miracle occurred after leaving Elim, and in the neighbourhood of Rephidim? What miracle at the last named locality ? What battle was fought there ? Who commanded the forces ? What was done to relieve Moses of care? At whose suggestion?

Perhaps we would better make a separate fact of their arrival at Sinai. Whither is Moses now called? What distinction does Jehovah bestow on Israel? (19: 5, 6.) Describe what was seen and heard on and about the mount.

Things to be Explained

The class understands that interpretation and explanation are not among the things promised in these lessons for many reasons, but that does not exclude all allusion thereto if necessity seems to compel and space permit. For example, 4: 24 and the following verses, may puzzle many who have no commentary at hand to examine. The idea there seems to be that some great mental distress or physical illness came upon Moses which he recognized as a chastisement for the neglect of the circumcision of his son. This neglect perhaps was occasioned by his wife's aversion to the act, who now overcame her maternal feelings sufficiently to perform it herself, and thus bring relief to her husband. This critical experience was doubtless not only of value to Moses' own inner life, but had its influence upon him as the leader of and legislator for Israel in after years. Especially would it stir him to enforce the law of circumcision which was so peculiarly the mark of distinction for that people.

The hardening of Pharaoh's heart, 4: 21, and other places, is apt to be a stumbling-block to some, but it must be remembered that the divine messages and judgments were not the cause, but only the occasion of that hardening. Such passages must be interpreted in the light of the divine character and the Holy Scriptures taken as a whole, and we know there from that God never deals unjustly or arbitrarily with His creatures, whose own free actings are always the cause of their downfall and punishment (2 Thess. 2:11, 12).

The borrowing of the Egyptian jewels by the Israelites has given rise to questioning, but the word "borrow" in that instance means to demand or require. The Israelites who had been kept in great poverty and denied their just wages by their persecutors, now insisted upon full remuneration for their labor which was thus paid in silver articles adapted for convenient carriage. The dread of them inspired in the Egyptians by Jehovah made it comparatively easy to obtain what they asked (Gen. 15: 13, 14; Ps. 105: 37; Ezek. 39 : 10).

Exodus 12: 40 presents a difficulty where the period of their sojourn is given as 430 years, while as we have seen the Bible chronology calls for only 215 years spent in Egypt. Galatians 3: 16, 17, throws some light upon it as showing that the period began to be reckoned from the date of the promise to Abraham, which makes precisely 430 years. As bearing upon this the Septuagint (Greek)

translation of the Old Testament, makes that verse read, "The sojourning of the children and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt."

Things to be Noticed

In all our studies thus far the attention of the reader has been called to certain special features which it were well to particularly notice by way of suggestion, even though their explanation were not called for. In the present instance the promptings of faith on the part of Moses' parents as well as himself should be dwelt upon (Heb. 11:23-29). There was nothing haphazard either in the hiding of the babe in the Nile, nor in his own renunciation of Egypt afterward. The whole thing was profoundly religious and born of the same undoubting belief in God that justified Abraham.

Notice again the command for Moses to write certain things in a book (17: 14; 34: 27). This has an important application to the theory of some that Moses is not the author of the Pentateuch or the first five books of the Bible. If you carefully observe the number of times in which he is said to write this or that, or in which the statement is made that the Lord spoke directly to him, you will perceive that to remove those passages from the Pentateuch would be to leave little as a remainder. The inference is very plain—to plain people.

Notice, too, the typical character of the Passover. The Pass-over itself is a remarkable type of redemption through Christ, while the central feature of the Passover, the lamb, is equally impressive as symbolizing Christ Himself (1 Cor. 5: 7, 8). We shall enlarge upon this later.

Notice finally, certain important particulars about the miraculous plagues. There are two kinds of miracles, absolute and providential. The latter are those which are not miraculous in themselves, but in the circumstances attending their performance. Such were some of the plagues of Egypt. They were the natural phenomena of that land, only in this instance they came at an unusual season and in an unusual degree of intensity, as well as in immediate response to the prophet's command. The Nile which was turned into blood was the patron God of the Egyptians, a fact which greatly added to their humiliation in that circumstance. The same thing was true in some measure of several of the other plagues ; one of their gods, for example, was represented with a frog's head. They also worshipped flies, reared temples in honor of the ox and the cow, and idolized the sun which was turned into darkness. Observe the reference to the magicians in this case, found in 2 Timothy 3: 8. That they represented Satan as Moses represented God, there can be little doubt. Their defeat under the circumstances was an impressive illustration of the supremacy of the latter, which they themselves acknowledged (8: 16-19). While they appeared by their

enchancements to be able to reproduce two of the plagues on a small scale, it is notable that they attempted to go no further, and that even in those instances they could not undo what they had done as in the case of Moses.

The Passover a Type of Redemption

The next chapter will deal with the types more particularly, but we shall avail ourselves of the present opportunity to dwell on the one most distinctive and comprehensive type of redemption found in the Old Testament. What are the points of similarity that suggest themselves? Be careful to begin at the beginning, and school yourself to think orderly and logically throughout. We may differ as to what constitutes the beginning here, but it strikes me that the need of the Passover is the first thing. What was its need? The condition of the people, their bondage and suffering. The analogy between their condition and that of the sinner in bondage to sin, Satan and death, and the suffering entailed, is not difficult to trace. What then is the next thought? The origin of the Passover. It originated in God, in His mercy and purpose to deliver. Its revelation as well as inception was divine, bringing to mind the fact that we are not only indebted to God's grace for our deliverance from sin, but for the inspired Word and authenticated messengers through which the same has been ministered to us. The next thought might be the means of the Passover with all the suggestiveness of the slaying of the lamb and the sprinkling of its blood, as brought before us in New Testament teaching in 1 Corinthians 5 : 7, 8; Romans 3 : 24-26; 1 Peter 1: 18-20, and other places. Another thought might be the effects of the Passover, seen to be at least threefold, e. g., salvation from death, deliverance from bondage, and entrance into Canaan, symbolizing at once salvation both from the guilt and power of sin, and rest in the fullness of Christ. And then there is a final thought the application of the matter, since the effects or blessings of the Passover were for all who believed and obeyed God in making the necessary provisions in the slain lamb and sprinkled blood, without reference either to the question of character or the degree or quality of faith. The New Testament Scriptures which form the parallel to this are, of course, very numerous and familiar. "Whosoever believeth," "Whosoever will may come," "Not by works of righteousness which we have done," etc. For such places as these consult the marginal references in your Bibles or *Cruden's Complete Concordance*.

Chapters 20-40

There were two further observations on the subject matter of the last lesson I should like to have made, had it not been already somewhat extended. The first was the "difference" which God put between the Egyptians and Israel (11:7). Notice that it has the difference between "life" and "death," and its determining point was the sprinkled blood of the lamb. Teachers who are conducting

classes will, it is hoped, seize upon such opportunities illustrate and emphasize the distinction between the saved and the unsaved as based on faith in the atonement of Jesus Christ.

The second observation refers to "the beginning of months" (12: 1, 2). This is interesting not only as bearing on the fact that the Jews have a religious as well as a civil year, the one being the spring (March-April), and the other in the autumn (September-October), but also as showing that their deliverance from Egypt marked a new era in their history. Henceforth in their relations to Jehovah, the past was to be regarded as a blank. The suggestion is obvious that "redemption is the first step in real life."

The Tabernacle

The divine sense of the importance of the revelation of the Tabernacle is seen in the preparation for it (24: 15-18). Let the subject receive the most prayerful attention. Carefully note each article referred to. Beginning with chapter 25, what four articles of furniture are mentioned in succession? At chapter 26 the framework of the building is spoken of. What was the material and predominating colours of the curtains (vv. 1-6) ? How many coverings were to be made and of what materials (vv. 7-14) ? How were the two parts of the building proper separated, and by what names were they distinguished (vv. 31-33)? What articles were placed in the most-Holy place? What in the Holy place? What part of the Tabernacle is spoken of in 27:9-19? What specific article for the outer court is mentioned in the preceding verses of that chapter? What subject interrupts the revelation of the details of the Tabernacle in chapters 28, 29? In returning to the Tabernacle what is its next article of furniture mentioned? In which of the three places, the most Holy, the Holy, or the outer court, was it to be placed? What precise position was it to occupy? What was the last article named, and which of the three places was it to stand (30: 17-21) ? What provision was made for the financial support of the Tabernacle service (30: 11-16) ? What prohibition was laid upon the people with reference to the composition of the ointments and perfume (30: 22-38) ? What provision did God make for the execution of His plans in the erection of the Tabernacle (31: 1-11) ? What chapters contain the account of their execution? When were they completed (40: 17) ? How did God show His approval of the work (40: 34) ? What was to be offered on the brazen altar every day (29: 38, 39) ? What kind of offering was this to be (v. 42) ? How in this same verse does God indicate that He will bless the people? How is the same idea expressed in verses 45, 46? Indicate the divisions of the building thus:

The outer court.
The Holy place.
The most Holy place.

The furniture of the outer court; the brazen altar, the laver.

The furniture of the holy place; the table of shewbread; the golden candlestick ; the altar of incense.

The furniture of the most holy place ; the ark of the testimony ; the mercy seat.

It will greatly aid the student if he can examine a drawing or picture of the Tabernacle and its contents. Such will be found in a good Bible dictionary, such as Smith's, which ought to be in every well-equipped private library. Then there are special books on the Tabernacle treating of its typical character which are highly useful from a spiritual point of view. Some are large and expensive, but I here mention others within easy reach, such as *The Tabernacle and Priesthood*, by H. W. Soltau ; *All of Blue*, by Frank White ; *Mosaic Institutions*, by W. G. Moorehead; and *Shadow and Substance*, by George C. Needham.

The Tabernacle—A Type

The deep significance of the revelation of the Tabernacle doubtless lies in these two mysterious facts, (1) it was a pattern of things in the heavens, and (2) it was to be the dwelling place of God on earth. As to the first fact little can be known at present, but the Christian should dwell upon it in the light of the epistle to the Hebrews, especially such passages as 8: 1-5; 9: 11, 12, 22-28; 10: 11-14.

As to the second fact, God made the Tabernacle His dwelling place in the sense that His visible glory abode there (Ex. 40: 34-38), and there He met the people and communed with them in the person of the high priest (25: 22). But in this particular it becomes a wonderful type of the person and work of the Lord Jesus Christ (John 1: 14), in whom God dwelt among us. And not only is the Tabernacle itself such a type, but every article in it, and every part of it points to Him in some particular way. For example, take the ark and mercy-seat together, the latter resting upon the former, in the one we have Christ in His life fulfilling the law on our behalf, and in the other we have Christ in His death becoming a propitiation for our sins. Here mercy and truth meet together, righteousness and peace kiss each other. It is a beautiful thought that in 1 John 2 : 2, the word "propitiation" is precisely the same in its meaning as the word "mercy-seat."

If you will read that precious verse in that way it may reveal Jesus to you in a new light.

Coming out of the most Holy into the Holy place, we have the altar of incense symbolizing Christ's intercession; the table of shewbread, representing Him as our food ; and the golden candlestick as our light. In the outer court He is in the brazen altar our sacrifice for sin, and in the laver our cleanser or regenerator.

Even the different parts of the sacred building suggest Him. The "fine twined linen" of the curtains expresses His spotless manhood; the "blue," His heavenly character ; "purple," His royal position; "scarlet," His human sufferings upon the cross. Their measurements, number, couplings, loops and taches all find a significance in Him. The coverings of goats' hair, rams' skin, and badgers' skins are not without their meaning also, as will be seen by a perusal of some of the books referred to above. At first it may seem to some as if these points of suggestion were somewhat strained, but as one grows "in grace and in the knowledge of our Lord and Saviour Jesus Christ," he comes to recognize Him more frequently in the Word, and to rejoice in Him as the One ever in His Father's eye, and the alpha and omega of all that He has to reveal to man. One needs to be very careful, however, not to be led astray here by fanciful and unwarranted interpretations of some of these things, the only safeguard against which is constant dependence upon the teaching and guidance of the Holy Ghost.

Nor should we forget that the tabernacle foreshadows in some sense that blessed truth to the true believer, of God's indwelling him (1 Cor. 6: 19; John 14 : 15-23). And then what shall we say of Revelation 21: 2-5 ? Is it possible that the original Moses saw in the mount, whose pattern he set up in the wilderness, is that which God hath prepared aforetime to be His habitation in the *new* earth throughout the age of eternity? Such hints as these should quicken our interest in the study of the subject of the Tabernacle.

The Priesthood

When we approach the revelation of the priesthood, perhaps the first thing that strikes us is its position, cutting in two as it does the revelation of the Tabernacle. But remember that the Holy Spirit is the Author of the Word, and that He makes no blunders. Even though we do not always understand the meaning of such things, it is our duty to regard them as divine and seek right. A very probable reason for this proceeding is suggested in, C. H. M.'s *Notes on Exodus*, referred to before, pages 263-265, and 289-291.

You will observe that the two chapters containing the revelation of the priesthood are naturally divided by the subjects of which they treat. What is the subject of each? Be careful to identify each of the garments, remembering that

the high priest especially is a type of Christ, and that each has a significance in its teaching concerning His work for us. After the general statement (28 : 4, 5), the details follow to the end of that chapter. Take time to write them down.

The ephod is named first. The material, colouring, shoulder-pieces and breastplate are all significant, and particularly, of course, the names of the tribes of Israel engraven on the precious stones. "The strength of the priest's shoulder and the affection of his heart were wholly devoted to the interests of those he represented. This typified in Aaron, is actualized in Christ." The girdle is the symbol of service. "Urim and Thummim" which mean "lights and perfections," is peculiarly mysterious, but seems to be "connected with the communication of the mind of God on various questions of detail in Israel's history." See the marginal references or concordance for other places where the words are used. The application to Christ is clear, who, by His Word and Holy Spirit, communicates the counsels of God to us (John 12 : 49, 50 ; Acts 2 : 32, 33). Observe the bells on the hem of the ephod and the reason for them (v. 35). Our High Priest has passed into the heavens, but those whose ears are chastened to the sound, have daily evidence that He ever liveth. Observe the engraving on the plate resting upon Aaron's forehead and the meaning assigned to it, "It shall be always upon his forehead, that they may be accepted before the Lord" (v. 38). Wonderful demonstration in type that Christ's holiness is ours, and that because of it God looks on us with complacency ! Do not fail to observe that Aaron's sons *are* not forgotten, and that coats and bonnets and girdles and breeches are ordained for them in their particular ministry (vv. 40-43). If the high priest (Aaron) typifies Christ, his sons, the priests, are regarded as typifying, first, Israel itself (19: 6), and afterwards the church (1 Pet. 2 : 9), and, of course, every individual member of the church. These garments, therefore, may represent those qualities and graces with which the true people of God and members of Christ are endued in their own sphere for worship and service.

Reaching chapter 29, observe the preparation for the consecration of Aaron and his sons, The washing (v, 4), the anointing (v.7), the sacrificial offerings (vv. 10-18), the consecrating act (vv. 19-21), etc., all of which, of course, illustrate the fundamental truths of the gospel concerning our standing in, and relationship to Christ.

The Types in Exodus

Exodus, unlike Genesis, contains no distinct prophecies of Christ, but its typology in that respect as already seen, is very abundant. And there are other types than those which apply only to the person of Christ. As in the case of Genesis, so here. I would ask you to recall the words of the outline of the book, with the subdivisions under them, for such suggestions as may come to you. For

example, "bondage" contains no type of primary importance, nor "birth of Moses." But when we come to "call of Moses," the burning bush comes into view. Here we are furnished with a type of Israel, which, although in the furnace of Egypt, was not consumed because God was there. It becomes in the same way, and for the same reason, the type of the church, and of the individual believer in Christ. Material for a Bible reading will be found in the treatment of such a theme. The word "plagues" suggests no type, but the next word, "Passover," brings before us the great type of redemption already treated of, and in the Paschal lamb a remarkable type of the Redeemer Himself. "Red Sea," we need not dwell upon, but the word "Wilderness," and especially "Rephidim," one of the stopping-places therein, produces at least two types of Christ, the manna and the smitten rock. When we reach the last word, "Sinai," we have the tabernacle itself, and for that matter every part of it, and every article of furniture it contains, the daily lamb spoken of in chapter 29, and the priesthood of Aaron. It is not assumed that these are all the types by any means, but the principal ones, and those upon which the church at large is generally agreed.



The Great Sphinx at Giza



*No one knows for sure why and when was built the largest monolithic statue in the world - the **Great Sphinx of Giza**. But most likely this is the oldest large, monumental sculpture in the world. Giza Plateau formed some 50 million years ago, when the Eocene limestone (so called Mokkattam Formation) was exposed above the sea level. The dry desert plateau is overlooking the wide valley of Nile and rises some 30 - 60 m above the fertile plains.*

As one of the first civilizations in the world - Ancient Egypt - started to develop here, Giza Plateau became an important sacred place. Plateau is suitable for this - it is above the flood level of Nile and consists of good construction stone. Most likely before the construction of pyramids and sphinx here was located an important shrine of the Sun.

As it happens worldwide and in many cultures, the men of weight in Egypt wanted to preserve their status after death. One way to achieve this is to be buried in a sacred place, thus raising the deceased to the status of gods. The sacred Giza Plateau was used as the necropolis of pharaohs and other important people since 27th century BC. Here were built most amazing structures of the antique world - Great Pyramids and Sphinx.

Sphinxes

Sphinx - mythical creature with a body of animal and human head - is very ancient symbol. The oldest known depictions of sphinxes were made in Neolithic Age: in Nevalı Çori site (Turkey) have been found some 11,500 years old, small, exquisite sculptures of these beings.

Although the purpose of this mythical creature is not clear with certainty, it seems that often sphinxes "served" as guardians of sacred places - temples,

important burials. Such ancient, stone carved guardians spread from Levant to Egypt, Persia, India, Indonesia and elsewhere.

In Greece sphinx was a demon of evil, bad luck. There is a famous legend about Oedipus who saved the city of Thebes from a monster with the head of woman and body of lion. Monster stopped all travellers and asked a riddle: "What is it that has one voice and yet becomes four-footed and two-footed and three-footed?" None knew the answer, and sphinx strangled and devoured her hapless victims.

Oedipus knew the answer: "This is man - he crawls on all fours when he is child, walks on two in manhood and leans on a staff when he is old". Upon hearing this sphinx cast herself from the rock.

Name "sphinx" also comes from Greek language and means "to bind" or "to squeeze".

Great Sphinx of Giza is the oldest known sphinx in Egypt.

This is a riddle - exactly when and why was it shaped - but this Sphinx is the oldest monumental sculpture in the world. Many specialists consider that it was built in the time of pharaoh Khafra who reigned in 2558 - 2532 BC, but there are no direct proofs to this.

There are speculations that Sphinx is older and only its head was reshaped in the times of Khafra - made similar to pharaoh. Head of statue is disproportionately small indeed and less eroded than the body of statue.

This difference in erosion though can be explained by different properties of limestone layers - the lower layer of limestone has comparatively low quality and is heavily eroded - banded with deep, horizontal ridges. Upper layer at the height of the head is less porous.

The exotic "water erosion hypothesis" concedes that this monument could be built even in the 6th - 5th millenium BC - in the period when the rainfall here was much higher and caused erosion of the enclosure around the Sphinx. The known history of Ancient Egypt does not support such hypothesis - such grand works required organized, centralized society which did not exist yet.

Building of the statue

It is possible that there was a natural limestone hill in the site of this giant sculpture - but it is hard to tell now, because ancient Egyptians have heavily reshaped this area when taking material for Great Pyramids and other structures. Most of statue though was shaped by removing the limestone ground and creating a deep moat around the monument.

The removed stone blocks were used to build the so called Sphinx Temple next

to the statue and another - Valley Temple.

There have been found traces of color at one ear of Sphinx - thus it is possible that statue was brightly painted.

The statue had also a beard - most likely added after its construction. Parts of this beard have been preserved up to this day and are located in the British Museum, London.

Giant guardian

Length of statue is 73.5 m, 15 m of this is forelegs. Width is 19.3 m, height - 20.22 m.

Sphinx looks towards the sunrise, towards Nile. The symbol of lion in Old Egyptian mythology was closely linked to Sun (Sun deity Sekhmet) - thus it is possible that Sphinx was created as the guardian of the shrine on Giza Plateau.

There have been not found mentions of Sphinx in the writings of Old Kingdom but in the New Kingdom it was called Hor-em-akhet. This name was found on a granite slab - Dream Stele, which was placed between the forelegs of Sphinx by pharaoh Thutmose IV circa 1390 BC.

Later history

Sphinx was located in the grounds of the most important funerary complex in Egypt. But, when the necropolis was abandoned, Sphinx became buried in the sand up to its shoulders.

Several attempts to recover it were made in the times of New Kingdom and Roman times. Statue was reinforced by ancient Greeks and Romans.

Monument has lost its nose - most likely this was done deliberately by Muslim fanatics in the late 14th century upon seeing that Egyptian peasants are making offerings to the Sphinx.

For many generations, throughout millennia people used to see just a part of statue - a giant head perching out from the sand (which helped to preserve the unique statue). Sphinx was recovered from the sand in 1925 - 1936 and now is one of the symbols of Egypt and one of the best known monuments of antiquity.

Ancient Egyptian Dynasties

Ancient Egyptian Dynasties

Ancient Egypt encompasses one of the most exciting periods in World History. The period of Ancient Egypt stretches over 3000 years and encompasses hundreds of Pharaohs. Because of this massive timeline Egyptologists have divided the different times into:

- Periods
- Kingdoms
- Dynasties

The following timeline details the Ancient Egyptian Dynasties, Periods and Kingdoms with their relevant dates in chronological order. This timeline of Ancient Egyptian Dynasties provides an overview of the history and time span relating to the periods, kingdoms and Ancient Egyptian Dynasties.

Definition of Ancient Egyptian Periods

Definition of Ancient Egyptian Periods: An interval of time characterized by the prevalence of a specified culture, ideology and technology regarded as a distinct evolutionary or developmental phase in Egypt.

Definition of Ancient Egyptian Kingdoms

Definition of Ancient Egyptian Kingdoms: The Ancient Egyptian Kingdoms were politically organized communities with a monarchical form of government headed by a king or queen who became known as Pharaohs.

Definition of Ancient Egyptian Dynasties

Definition of Ancient Egyptian Dynasties: The Egyptian dynasties were families which retained political power across generations providing a succession of kings, or Pharaohs who were usually related. Egyptologists divide the history of the Ancient Egyptians into 31 dynasties up to the arrival of Alexander the Great.

Definition of Intermediate Periods

Definition of Intermediate periods in Ancient Egyptian history: There is considerable confusion regarding dates in Egyptian history as the Egyptians had a different method of recording dates and the Egyptian calendar was reset to year one at the start of each Pharaoh's rule. The intermediate periods refer to the

time between the end of an old period or Kingdom to the start of a new period or Kingdom, allowing for possible anomalies.

List of Ancient Egyptian Dynasties, Periods and Kingdoms

The following table provides a list of Ancient Egyptian periods, kingdoms and dynasties:

Timeline Dates	Periods and Kingdoms	Ancient Egyptian Dynasties
5550 BC - 3050 BC	Predynastic Period	Protodynastic Period of Egypt - Dynasty 0
3050 BC - 2686 BC	Early Dynastic Period	1st - First Egyptian Dynasty 2nd - Second Egyptian Dynasty 3rd - Third Egyptian Dynasty
2686 BC - 2181 BC	Old Kingdom	4th - Fourth Egyptian Dynasty 5th - Fifth Egyptian Dynasty 6th - Sixth Egyptian Dynasty 7th - Seventh Egyptian Dynasty
2181 BC - 2040 BC	First Intermediate Period	8th - Eighth Egyptian Dynasty 9th - Ninth Egyptian Dynasty 10th - Tenth Egyptian Dynasty 11th - Eleventh Egyptian Dynasty
2040 BC - 1782 BC	Middle Kingdom	12th - Twelfth Egyptian Dynasty 13th - Thirteenth Egyptian Dynasty 14th - Fourteenth Egyptian Dynasty 15th - Fifteenth Egyptian Dynasty
1782 BC - 1570 BC	Second Intermediate Period	16th - Sixteenth Egyptian Dynasty 17th - Seventeenth Egyptian Dynasty 18th - Eighteenth Egyptian Dynasty
1570 BC - 1070 BC	New Kingdom	19th - Nineteenth Egyptian Dynasty 20th - Twentieth Egyptian Dynasty 21st - Twenty-first Egyptian Dynasty 22nd - Twenty-second Egyptian Dynasty
1070 BC - 525 BC	Third Intermediate Period	23rd - Twenty-third Egyptian Dynasty 24th - Twenty-fourth Egyptian Dynasty 25th - Twenty-fifth Egyptian Dynasty 26th - Twenty-sixth Egyptian Dynasty 27th - Twenty-seventh Egyptian Dynasty 28th - Twenty-eighth Egyptian Dynasty
525 BC - 332 BC	Late Period	29th - Twenty-ninth Egyptian Dynasty 30th - Thirtieth Egyptian Dynasty 31st - Thirty-first Egyptian Dynasty
332 BC - 641 AD	Ptolemaic Dynasty Greco-Roman Period	Alexander the Great Ptolemaic Dynasty Roman Empire

List of Ancient Egyptian Dynasties

The following timeline provides a time driven list Ancient Egyptian periods, kingdoms and dynasties provide the generally accepted dates of each of these times. A chronology or list of dates of all the periods, kingdoms and Ancient Egyptian Dynasties. Facts and information via the Ancient Egyptian Dynasties timeline. The Ancient Egyptian Dynasties details the important people and events, via a simple timeline, charting the key dates in Ancient Egyptian history.

Pharaohs Timeline

Pharaohs Timeline

Ancient Egypt encompasses one of the most exciting periods in World History. This comprehensive Pharaohs Timeline details the major events significant to lives of the Kings and Pharaohs of Egypt. The timeline commences at the beginning of the first Ancient Egyptian dynasty with the rule of the mysterious Scorpion and Narmer, then moving on to King Menes. The Ancient Egyptian Pharaohs Timeline then goes on to chart the great dynasties and Pharaoh Kings of Egypt including Tutankhamen, Ramses and Cleopatra. Dates of all of the successions and reigns of these Egyptian Pharaohs are detailed, where available, in the Pharaohs Timeline. Facts and information via the Pharaohs timeline. The Pharaohs Timeline details the important people and events, via a simple timeline, charting the key dates in the Ancient Egyptian history of the Pharaohs.

Pharaohs Timeline - Periods, Kingdoms and Dynasties

Egyptologists have divided the different times into Periods, Kingdoms and Dynasties. There is some confusion regarding dates in Egyptian history as the Egyptians had a different method of recording dates and the Egyptian calendar was reset to year one at the start of each Pharaoh's rule. The intermediate periods refer to the time between the end of an old period or Kingdom to the start of a new period or Kingdom, allowing for possible anomalies and are detailed on the Ancient Egyptian Pharaohs Timeline. For more facts and information on this subject or a general Ancient Egyptian Timeline please click one of the following links:

Ancient Egyptian Dynasties

Pharaohs Timeline

Timeline Dates	Ancient Egyptian Dynasties	Periods and Kingdoms
5550 BC - 3050 BC	<p>Pharaohs of the Predynastic Period</p> <p>Up to 13 kings ruled from Hierakonpolis in Upper Egypt during this period who were known as the "Horus-people" or the "Hawk-people"</p> <ul style="list-style-type: none"> ▪ Horus 'Scorpion' Pharaoh <ul style="list-style-type: none"> ▪ Horus Zekhen ▪ Horus Ro ▪ Horus Narmer "Catfish" 	Predynastic Period Protodynastic Period of Egypt - Dynasty 0
3050 BC - 2686 BC	<p>Pharaohs of the 1st - First Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Menes - Hor-Aha aka King Menes the Hawk King ▪ Djer ▪ Djet ▪ Den ▪ Anedjib ▪ Semerkhet ▪ Qa'a <p>Pharaohs of the 2nd - Second Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Hotep-sekhemwy ▪ Raneb aka Nebra ▪ Weneg ▪ Senedj ▪ Nynetjer ▪ Sekhemib ▪ Khasekhemwy 	Early Period Dynastic
2686 BC - 2181 BC	<p>Pharaohs of the 3rd - Third Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Sanakhte aka Nebka - 2686 - 2668 BC ▪ Djoser - 2668 - 2649 BC ▪ Sekhemkhet - 2649 - 2643 BC ▪ Khaba - 2643 - 2637 BC ▪ Huni - 2637 - 2613 BC <p>Pharaohs of the 4th - Fourth Egyptian Dynasty</p>	Old Kingdom

	<ul style="list-style-type: none"> ▪ Sneferu aka Snefru - 2613-2589 BC ▪ Khufu aka Cheops 2589 - 2566 BC ▪ Djedefra - 2566 - 2558 BC ▪ Khafre aka Khafra, Shafra Rakhaef, Chephren - 2558 - 2532 BC ▪ Menkaure aka Mycerinus, Mykerinos - 2532 - 2504 BC ▪ Shepseskaf - 2504 - 2500 BC <p>Pharaohs of the 5th - Fifth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Userkaf aka Weserkaf 2498 BC - 2491 BC ▪ Sahure - 2491 BC - 2477 BC ▪ Neferirkare - 2477 BC - 2467 BC ▪ Shepseskare - 2467 BC - 2460 BC ▪ Neferefre aka Raneferef - 2460 BC - 2453 BC ▪ Niuserre - 2453 BC - 2422 BC ▪ Menkauhor - 2422 BC - 2414 BC ▪ Djedkare - 2414BC - 2375 BC ▪ Unas aka Wenas, Unis- 2375BC - 2345 BC <p>Pharaohs of the 6th - Sixth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Teti - 2345BC - 2333 BC ▪ Pepi I aka Pepy I, Piopi I, Phiops I - 2332BC - 2283 BC ▪ Nemtyemsaf Merenre - 2283BC - 2278 BC and Queen Nitigret (also known by the Greek name Nitocris) ▪ Pepi II - 2278BC - 2184 BC 	
2181 BC - 2040 BC	<p>Pharaohs of the 7th / Seventh & 8th / Eighth Egyptian Dynasties</p> <ul style="list-style-type: none"> ▪ Wadjkare ▪ Qakare Iby <p>Pharaohs of the 9th / Ninth & 10th / Tenth Egyptian Dynasties</p> <ul style="list-style-type: none"> ▪ Meryibre Khety ▪ Merykare ▪ Kaneferre ▪ Nebkaure Akh-toy 	First Intermediate Period
2040 BC - 1782 BC	<p>Pharaohs of the 11th - Eleventh Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Mentuhotep I 2134 BC – ? ▪ Sehtawy Intef I ? – 2118 BC ▪ Wahankh Intef II 2118 BC – 2069 BC ▪ Nakhtnebtpefer Intef III 2069 BC – 2061 BC ▪ Nebheteptra Mentuhotep II 2061 BC – 2010 BC ▪ Sankhkara Mentuhotep III 2010 BC – 1998 BC 	Middle Kingdom

	<ul style="list-style-type: none"> ▪ Nebtawyra Mentuhotep IV 1998 BC – 1991 BC <p>Pharaohs of the 12th - Twelfth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Amenemhat I 1991 BC – 1962 BC ▪ Senusret I (Sesostris I) 1971 BC – 1926 BC ▪ Amenemhat II 1929 BC – 1895 BC ▪ Senusret II (Sesostris II) 1897 BC – 1878 BC ▪ Senusret III (Sesostris III) 1878 BC – 1839 BC ▪ Amenemhat III 1860 BC – 1814 BC ▪ Amenemhat IV 1815 BC – 1806 BC ▪ Queen Sobekneferu 1806 BC – 1802 BC <p>Pharaohs of the 13th - Thirteenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Wegaf Khutawyre 1782-1778 BC ▪ Ameny Intef IV (Amenemhet V) c. 1760 BC ▪ Hor Auyibre c. 1760 BC ▪ Sobekhotep II (Amenmehet VI) c. 1750 BC ▪ Khendjer Userkare c. 1747 BC ▪ Sobekhotep III Sekhemre Sewadjetawy c. 1745 BC ▪ Neferhotep I Khasekhemre 1741-1730 BC ▪ Sobekhotep IV Khaneferre 1730-1720 BC ▪ Ay Merneferre c. 1720 BC ▪ Neferhotep II Sekhemre Sankhtawy Dates unknown 	
1782 BC - 1570 BC	<p>Pharaohs of the 14th - Fourteenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Nehesey (or Nehesi) the name means 'Nubian' <p>Pharaohs of the 15th - Fifteenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Salitis ▪ Sakir-Har ▪ Khyan c. 1620 BC ▪ Apepi I c. 1580 BC - 1540 BC ▪ Apepi II c. 1550 BC - 1540 BC ▪ Khamudi c. 1540 BC - 1534 BC <p>Pharaohs of the 16th - Sixteenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Anat-her ▪ User-anat ▪ Semqen ▪ Zaket ▪ Wasa ▪ Qar ▪ Pepi III ▪ Bebankh ▪ Nebmaatre 	Second Intermediate Period

	<ul style="list-style-type: none"> ▪ Nikare II ▪ Aahotepre ▪ Nubankhre ▪ Nubuserre ▪ Khauserre ▪ Khamure ▪ Jacob-Baal ▪ Yakbam/Sekkhaenre ▪ Amu <p>Pharaohs of the 17th - Seventeenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Rahotep Sekhemrewahkhaw ▪ Sobekemsaf I Sekhemreshedtawy ▪ Antef VI Sekhemrewepmaat ▪ Antef VII Nebkheperre ▪ Intef VIII Sekhemreherhermaat ▪ Sobekemsaf II Sekhemrewadjkhaw 1566 BC - 1559 BC ▪ Tao I the Elder Senakhtenre 1559 BC-1558 BC ▪ Tao II the Brave Sequenre 1558 BC-1554 BC ▪ Kamose 1554 BC-1549 BC 	
1570 BC - 1070 BC	<p>Pharaohs of the 18th - Eighteenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Ahmose I 1550 BC -1525 BC ▪ Amenhotep I 1525 BC -1504 BC (aka Amenophis) ▪ Thutmose I 1504 BC -1492 BC ▪ Thutmose II 1492 BC -1479 BC ▪ Queen Hatshepsut 1472 BC -1457 BC & Thutmose III 1479 BC -1425 BC ▪ Amenhotep II 1425 BC -1399 BC (aka Amenophis) ▪ Thutmose IV 1399 BC -1389 BC ▪ Amenhotep III (aka Amenophis) 1389 BC -1351 BC ▪ Akhenaten (first known as Amenhotep) 1351 BC -1337 BC ▪ Smenkhkare 1336 BC -1334 BC ▪ Tutankhamun 1334 BC -1325 BC ▪ Ay (Kheperkheprure Ay) 1325 BC -1321 BC ▪ Horemheb 1321 BC -1292 BC <p>Pharaohs of the 19th - Nineteenth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Ramses I 1292 BC – 1290 BC ▪ Seti I 1290 BC – 1279 BC ▪ Ramses II aka Ramses the Great 1279 BC – 1213 BC ▪ Merenptah aka Merneptah 1213 BC – 1203 BC ▪ Amenmesse 1203 BC – 1199 BC ▪ Seti II 1199 BC – 1193 BC ▪ Siptah 1193 BC – 1187 BC (Boy king, Queen Twosret was Queen Regent) 	New Kingdom

	<ul style="list-style-type: none"> ▪ Queen Twosret 1187 BC - 1186BC <p>Pharaohs of the 20th - Twentieth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Setnakhte 1186 BC – 1182 BC ▪ Ramses III 1182 BC – 1151 BC ▪ Ramses IV 1151 BC – 1145 BC ▪ Ramses V 1145 BC – 1141 BC ▪ Ramses VI 1141 BC – 1133 BC ▪ Ramses VII 1133 BC – 1125 BC ▪ Ramses VIII 1125 BC – 1124 BC ▪ Ramses IX 1124 BC – 1106 BC ▪ Ramses X 1106 BC – 1102 BC ▪ Ramses XI 1102 BC – 1069 BC 	
1070 BC - 525 BC	<p>Pharaohs of the 21st - Twenty-first Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Smendes 1069 BC - 1043 BC ▪ Amenemnisu 1043 BC - 1039 BC ▪ Psusennes I 1039 BC - 990 BC ▪ Amenemope 992 BC - 983 BC ▪ Osorkon the Elder 983 BC - 977 BC ▪ Siamun 977 BC - 958 BC ▪ Psusennes II 958 BC - 943 BC <p>Pharaohs of the 22nd - Twenty-second Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Shoshenq I 943 BC – 922 BC ▪ Osorkon I 922 BC – 887 BC ▪ Takelot I 887 BC – 874 BC ▪ Shoshenq II 874 BC – 872 BC ▪ Osorkon II 872 BC – 837 BC ▪ Shoshenq III 837 BC – 798 BC ▪ Shoshenq IV 798 BC – 785 BC ▪ Shoshenq V 778 BC – 740 BC ▪ Osorkon IV 740 BC – 720 BC <p>Pharaohs of the 23rd - Twenty-third Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Takelot II 840 BC – 815 BC ▪ Pedubast I 829 BC – 804 BC ▪ Shoshenq VI 804 BC – 798 BC ▪ Osorkon III ▪ Takelot III ▪ Rudamun <p>Pharaohs of the 24th - Twenty-fourth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Tefnakhte 	Third Intermediate Period

	<p>Bakenranef (Bocchoris) 725 BC - 720 BC</p> <p>Pharaohs of the 25th - Twenty-fifth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Kashta ▪ Piye c. 752 BC – 721 BC ▪ Shabaka 721 BC – 707 BC ▪ Shebitku 707 BC – 690 BC ▪ Taharqa 690 BC – 664 BC ▪ Tantamani 664 BC – 656 BC 	
672 BC - 332 BC	<p>Pharaohs of the 26th - Twenty-sixth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Necho I 672 BC - 664 BC ▪ Psammetichus I (Wahibre) 664 BC - 610 BC ▪ Necho II (Wehemibre) 610 BC - 595 BC ▪ Psammetichus II (Neferibre) 595 BC - 589 BC ▪ Apries (Haaibre) 589 BC - 570 BC ▪ Amasis II (Khnemibre) aka Ahmose II 570 BC - 526 BC ▪ Psammetichus III (Ankhkaenre) 526 BC - 525 BC <p>Pharaohs of the 27th - Twenty-seventh Egyptian Dynasty (First Persian Period)</p> <ul style="list-style-type: none"> ▪ Cambyses II 525 BC - 522 BC ▪ Darius Setutre 521 BC - 486 BC ▪ Xerxes 485 BC - 465 BC ▪ Artaxerxes I 465 BC - 424 BC ▪ Darius II 423 BC - 405 BC ▪ Artaxerxes II 405 BC - 359 BC <p>Pharaohs of the 28th - Twenty-eighth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Amyrtaeus 404 - 399 B.C. <p>Pharaohs of the 29th - Twenty-ninth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Nephertites I 398 BC - 393 BC ▪ Psammuthes 393 BC ▪ Hakor (Achoris) 393 BC - 380 BC ▪ Nephertites II 380 BC <p>Pharaohs of the 30th - Thirtieth Egyptian Dynasty</p> <ul style="list-style-type: none"> ▪ Nectanebo I 380 BC - 362 BC ▪ Teos 362 BC - 360 BC ▪ Nectanebo II 360 BC - 343 BC 	Late Period

	Pharaohs of the 31st - Thirty-first Egyptian Dynasty <ul style="list-style-type: none"> ▪ Artaxerxes III 343 BC - 338 B.C. ▪ Arses 338 BC - 336 BC ▪ Darius III 336 BC - 332 BC 	
332 BC - 30 BC	Pharaohs of the Ptolemaic Dynasty <ul style="list-style-type: none"> ▪ Ptolemy I Soter (305 BC-283 BC) ▪ Ptolemy II Philadelphus (283 BC-246 BC) ▪ Ptolemy III Euergetes (246 BC-222 BC) ▪ Ptolemy IV Philopator (222 BC-204 BC) ▪ Ptolemy V Epiphanes (204 BC-180 BC) ▪ Ptolemy VI Philometor (180 BC-164 BC, 163 BC-145 BC) ▪ Ptolemy VIII Euergetes II (170 BC - 163 BC, 145 BC-116 BC) ▪ Cleopatra II Philometora Soteira (131 BC-127 BC) ▪ Cleopatra III Philometor Soteira Dikaioyne Nikephoros (Kokke) (116 BC-101 BC) ruled jointly with Ptolemy IX (116 BC-107 BC) and Ptolemy X (107 BC-101 BC) ▪ Ptolemy IX Soter II (Lathyros) (116 BC-107 BC, 88 BC-81 BC as Soter II) ruled jointly with Cleopatra III in his first reign ▪ Ptolemy X Alexander I (107 BC-88 BC) ruled jointly with Cleopatra III till 101 BC ▪ Berenice III Philopator (81 BC-80 BC) ▪ Ptolemy XI Alexander II (80 BC) ▪ Ptolemy XII Neos Dionysos (Auletes) (80 BC-58 BC, 55 BC-51 BC) with co-regents Cleopatra V Tryphaena (58 BC-57 BC) and Berenice IV Cleopatra Epiphaneia (58 BC-55 BC) ▪ Cleopatra VII Thea Neotera (51 BC-30 BC) ruled jointly with Ptolemy XIII (51 BC-47 BC) Ptolemy XIV (47 BC-44 BC) and Ptolemy XV Caesarean (44 BC-30 BC). 	Ptolemaic Dynasty

Ancient Egyptian Timeline

Ancient Egypt encompasses one of the most exciting periods in World History. This comprehensive Ancient Egyptian Timeline details the major events significant to lives of the people and Pharaohs of Egypt. The timeline commences at the beginning of the first Ancient Egyptian dynasty with the rule of the Pharaoh King Menes. The Ancient Egyptian Timeline then goes on to chart the great dynasties and the grand Pharaoh Kings of Egypt including Tutankhamen, Ramses and Cleopatra. Dates of all of the successions and deaths of these Egyptian Pharaohs are detailed in the Ancient Egyptian Timeline. Facts and information via the Ancient Egyptian timeline. The Ancient Egyptian

Timeline details the important people and events, via a simple timeline, charting the key dates in Ancient Egyptian history.

5550 BC 5550 BC - 3050 BC was the Pre-dynastic Period.

Between 5500 and 3100 BC, during Egypt's Predynastic Period, small settlements flourished along the Nile. Before the first Egyptian dynasty, Egypt was divided into two kingdoms, known as Upper Egypt (Ta Shemau) and Lower Egypt (Ta Mehu). The notable rulers of Egypt were the mysterious 'Scorpion' and Narmer
Discovery of a "Scorpion" tomb at Abydos. King Scorpion was believed to have ruled Upper Egypt and lived just before or during the rule of Narmer at Thinis
Egypt was undergoing the process of political unification. The Egyptian capital at the time was Thinis
The Thinite kings are buried at Abydos
The Egyptian people adhered to the Horus cult

3050 BC 3050 BC - 2686 BC - Early Dynastic Period

1st and 2nd Egyptian Dynasties
The First and second dynasties ruled Egypt and began using hieroglyphics. King Menes aka Hor-Aha whose Horus name was Narmer, is considered to be the founder of the first Dynasty.
Large tombs of pharaohs or kings found at at Abydos, Naqada and Saqqara
Memphis, in Lower Egypt, was established as the capital of Egypt, founded around 3100 BC and is the legendary city of Menes, the King who united Upper and Lower Egypt

2686 BC The Old Kingdom "the Age of the Pyramids." was established 2686 BC - 2181 BC

3rd - 6th Egyptian Dynasties
Notable Pharaohs were Djoser - 2668 - 2649, Sneferu aka Snefru - 2613-2589 and Khufu aka Cheops 2589 - 2566 and Unas aka Wenas, Unis- 2375 - 2345
Djoser established his court at Memphis.
The Old Kingdom is famous for the large number of pyramids, which were constructed at this time as the burial places of Pharaohs.

2686 BC The 3rd Dynasty –

The first Egyptian pyramid is built by Imhotep - the Step Pyramid at Saqqara for King Djoser who was one of the kings of the 3rd Dynasty

2613 BC The 4th dynasty –

The Great Pyramids of Egypt were built at Giza and revered as one of the Seven Wonders of the Ancient World.
Sneferu aka Snefru - 2613-2589, the founder of the fourth dynasty, is known to have commissioned three pyramids.
Khufu (Greek Cheops) 2589 - 2566 erected the Great Pyramid of Giza

2498 BC The 5th dynasty –

Egyptian religion made several important changes and cult of the god Ra gained in importance

The kings from Userkaf 2498 - 2491 through to Pharaoh Menkauhor 2422 - 2414 built temples dedicated to Ra at Abusir.

King Unas aka Wenas, Unis- 2375 - 2345 (the last ruler of the 5th Dynasty) had the burial chamber in his pyramid inscribed with spells for the afterlife and the cult of Osiris. These are referred to as the Pyramid Texts - later used and adapted to become the basis of the Book of the Dead

2354 BC The 6th dynasty –

The 6th Dynasty was founded by Teti

Pharaoh Pepy II is credited with the longest reign in the history of Egypt of 94 years
Nitqret (also known by the Greek name Nitocris), is believed to have not only been the first female ruler of and Queen of Egypt

2181 BC 2181 BC - 2040 BC - First Intermediate Period

7th - 10th Egyptian Dynasties

During this time Egypt saw a breakdown of central government

Qakare Ibi is the only Pharaoh that can be connected to any monuments. His pyramid has been found at Saqqara and contains pyramid texts on the walls of his tomb

2040 BC 2040 BC - 1782 BC the Middle Kingdom

11th - 13th - Egyptian Dynasties

The Pharaohs of these dynasties during the period of the Middle Kingdom were based at Thebes

In the reign of Amenemhet (1991 BC – 1962 BC) launched at least one campaign into Nubia

Senusret I (1971 BC – 1926 BC) recaptured Nubia

Amenemhat II (1929 BC – 1895 BC) waged war in the Levant

Senusret III (1878 BC – 1839 BC) referred to as a warrior-king also built a temple at Abydos

1782 BC 1782 BC - 1570 BC the Second Intermediate Period

14th - 17th Egyptian Dynasties

Hyksos raiders from Asia led by Amenemhat III gained power and moved into the Delta and introduced the Egyptians to the chariot

1570 BC 1570 BC - 1070 BC the New Kingdom

18th - 20th - Egyptian Dynasties

The building of the tombs of the Valley of Kings. The great Pharaohs included Hatshepsut (the famous female Pharaoh), Akhenaten, Tutankhamun, Tuthmose and Ramses II. King Akhenaten established a new religious order worshipping the sun

god Aten. King Thutmose III 1479 -1425 and Ancient Egypt reached the height of its power when military expeditions brought the eastern coast of the Mediterranean Sea under Egyptian rule

1070 BC 1070 BC - 525 BC the Third Intermediate Period

21st - 25th - Egyptian Dynasties - the Nubians conquer Egypt under the command of Piankhy and restore traditional values and religion

Nehesey (or Nehesi) was Pharaoh and his name means 'Nubian'

The Nubian rulers of the Twenty-Fifth Dynasty were finally expelled from Egypt

672 BC 672BC - 332 BC the Late Period

26th - 31st Egyptian Dynasties

26th Dynasty - Most of Egypt was in the hands of independent princes however the 25th Dynasty began as a line of Kushite kings based in their capital at Napata

The Persians conquer Egypt in 525BC lead by the Persian king Cambyses II 525 - 522 and establish the 27th Dynasty

332 BC 332 BC - 641 AD the Greco-Roman Period

Alexander the Great invades Egypt and establishes the Ptolemaic dynasty 332 BC - 30BC

332 BC Alexander the Great conquers Egypt.

Alexander the Great occupies Egypt and his general, Ptolemy, becomes king and founds a dynasty. The city of Alexandria was founded and became famous for the Great Library and the great Lighthouse of Alexandria which was one of the Seven Wonders of the Ancient World.

196BC The Rosetta Stone is carved

51 BC 51-30 BC - Cleopatra VII reigns and became the mistress of Julius Caesar and gave birth to his son, Octavian.

37 BC 37 BC Queen Cleopatra marries Mark Antony

31 BC 31 BC Octavian defeated Antony and Cleopatra in the sea Battle of Actium

30 BC The Roman Period

30 BC Egypt becomes a province of the Roman Empire from 30BC - 641 AD

384 AD Theodosius ordered the adherence to Christianity

395 AD The Roman empire split into West and East and Egypt became part of the Byzantine Empire

- 642 AD** **642 AD** The Arabs captured Alexandria and Egypt became a part of the Islamic Empire
- 868** **868 - 969** The Tulunid and the Ikhshidid dynasty rule Egypt
- 969** **Fatimid rulers** seized Egypt and founded the Egyptian city Al-Qahirah (modern day Cairo)



Ancient Egypt

Summary of Egyptian History from the Flood to the Patriarchs

(Dynasties I-XII)

Though the beginning of Israel's history as a nation is usually placed at the time of her departure from Egypt, an account of her history must start with Abraham and the patriarchs. Only after Israel had moved across Egypt's border did she have size and identity with which other nations would have to reckon with, but she already had a history that stretched back through the years to her fathers, Jacob and Abraham. To Jacob the twelve heads of the respective tribes had been born, and to Abraham God had given His promise of a nation.

Archaeological discoveries in the Middle East support and illuminate Scripture. Discoveries continue to fill in the picture of the ancient civilization in which the patriarchs lived. It may be that archaeology will never prove that Abraham really existed, but what we can prove is that his life and times, as reflected in the stories about him, fit perfectly within the early second millennium. Critics of the biblical account of the patriarchs are forced to accept the historicity of these accounts on the basis of finds at such places as Mari and Nuzi.

There is a significant body of evidence on which to base an understanding of the patriarchal environment. There are four areas that evidence is found to support this period.

1. **Names:** There are numerous examples of names used in Genesis that are found outside of the Bible in extra-biblical texts.
 - **Abraham:** The name Abraham has been found in Babylonian texts of the sixteenth century and multiple times in the Mari texts.
 - **Benjamin:** The name Benjamin is found in the Mari texts.
 - **Jacob:** The name Jacob has been found in an eighteenth century text from Chagar-bazar in Upper Mesopotamia, identifying a person by that name. In a list of Thutmose III it designates a place in Palestine by that name. It is also the name of a Hyksos chief.
 - **Nahor:** The name Nahor, Abraham's brother, has been found in the Mari texts when referring to a city by that name.
 - **Other Patriarchal Names Found:** In the Mari texts the names **Gad, Dan, Levi,** and **Ishmael** are all found. Assyrian texts refer to cities with the names **Terah** and **Serug**, Abraham's father and great-grandfather. There are names also found in the Ebla tablets for **Israel** and **Ishmael**.

While these texts do not refer to a specific biblical person or place, they do indicate that the names in Genesis were in common use at that time.

Archaeological evidence of these names found at the time of the patriarchs affirms the historicity of the Biblical narratives.

2. **Customs:** Further evidence for the biblical account of the patriarchs comes from the customs of that time. The Nuzi tablets have significant parallels with patriarchal customs. Nuzi is situated just above Assyria. Nuzi is not a biblical site, but it was discovered in 1925 where over 1,000 different cuneiform tablets have been found. The tablets mostly deal with business and family affairs. The tablets are mostly written in Akkadian with some Hurrian words as well. Patriarchal customs that are supported include:

- Abraham was concerned that his servant Eliezer, not a son, was his heir (Genesis 15:1-4). The Nuzi tablets show it was normal for childless parents to adopt a servant as a son; he would serve then until they died and became their heir.
- In the case of a childless couple, the wife could locate another woman for the husband. One of the tablets state, *"If Gilimninu (the wife) will not bear children, Gilimninu shall take a woman of Lulluland as a wife for Shennma (the husband)."* In Genesis we see that Sarah provided Hagar to Abraham (Genesis 16:3) for the purposes of bearing children. Should the first wife later bear a son, he would rank over the son born to the second wife. Such was the case when Isaac was born in Genesis 21:1-10.
- Adoptions were also used. A man could adopt a woman as a sister and agree to find a husband for her. A childless couple could adopt a slave, or a man lacking property. Possibly applying to the relationship of Abraham to Sarah (Genesis 20:2) and also that of Eliezer (Genesis 15:2) in Abraham's household. The adopted person was obligated to care for the needs, weep over, and bury them when they died.
- Fathers were not required to select the first-born son as the family heir. He could select any of his sons as he pleased. An example is Jacob's selection of Joseph's sons, Ephraim and Manasseh, in passing the right of inheritance as though they were his own.

"Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. (**Genesis 48:5**) (NASB)

- A father was required to find a wife for his sons, (Genesis 24:4), and arrange marriage contracts for the daughters. If the parents died, the heir was required to arrange the marriage of his sisters. But in this case the heir had less authority as the sister had the right of refusal.

- Wills referred to the family gods as symbols of ownership and authority and were highly valued. This explains why Laban was so concerned that Rachel had taken the images when Jacob was fleeing Laban (Genesis 31:19, 34, 35).
- Tablets had also been found documenting that heirs could legally sell their birthright to a brother. This supports when Esau exchanged his birthright for a bowl of soup in a time of need (Genesis 25:29-34).
- Also found were tablets recording blessings pronounced by aging men just before an expected death. As Jacob did in Genesis 48-49.

The parallels are so numerous and convincing that many of the recorded customs found in archaeology are demonstrated to be consistent with the biblical customs of the patriarchs.

3. Conditions in Palestine: General conditions in Palestine during the time of the patriarchs support the descriptions described in Genesis.

- Abraham's warlike behavior in Genesis 14 fits with the picture of nomadic military engagements that are seen in the Mari tablets. This period in Canaan (c. 2100 B.C.) was one of sparse population consisting of weak minor kingdoms that would often times form alliances for mutual protection. Genesis 14 is right in line with the description of the account of the invasion of the four kings.

And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). (**Genesis 14:1-2**) (NASB)

- Like many that lived in that day the patriarchs are described as ordinary people. Landless, mobile, tent-dwelling, and living by means of herding and agriculture. The search for water, grazing land for flocks, and maintenance of peace with neighbors was a part of everyday life. Their comings and goings would not be recorded in any state archives. Where it is recorded, however, is in the Bible.
- Clarification of the nomadic lifestyles of the patriarchs is supported by descriptions found in the Mari Tablets. Jacob's taking up residence near Shechem (Gen. 34) and later near Hebron (Gen. 37:12-18) is similar to the practices of the leaders of nomadic tribes near Mari.

Keep in mind that the body of information available to modern scholarship is very small, almost non-existent. Since Genesis is our only ancient source for the lives of the patriarchs, it deserves the pride of place. Let the critics offer proof that Abraham did not exist. In the absence of such unattainable proof, it is only logical to admit the evidence of the biblical text, without the arguments from silence that always characterize attacks on Scripture. Archaeology still provides illumination for the patriarchal time period without being forced to bear the impossible burden of proving their existence.

4. **Extensive Travel:** The Bible indicates the patriarchs travelled extensively. Abraham traveled more than 1000 miles moving from Ur of the Chaldees to southern Canaan (Gen. 11:31 - 12:9). Later he sent his servant Eliezer more than 400 miles north to Haran in Upper Mesopotamia to acquire a bride for his son, Isaac (Gen. 24:1-10). Jacob also travelled extensively.

- Numerous texts from archaeological research show that travel of this kind was not uncommon during the patriarchal period. Letters from Mari indicate that envoys visited all the way from Hazor in Palestine to southern Mesopotamia and even Elam.
- Cappadocian texts from Kanish in Asia Minor tell of extensive trade relations between the Hittites and Assur.

Reviewing Genesis and Exodus, from Abraham to Jacob

The destination God intended for Abraham was the land of Canaan, named after the son of Ham who settled in the region (Gen. 10:15-18). This area is also identified by first century historian Philo of Byblos.

- Canaan includes the Syria-Palestine region, defined in Genesis 10:19 as extending from Sidon south to Gaza, east to Sodom and Gomorrah, and north to Lasha (location unknown).
- In the Amarna Letters (fourteenth century B.C.), “Canaan” is referred to as equivalent to Egypt’s Syro-Palestinian territories at the time, which would include land well north of Sidon.
- An Egyptian peasant woman found the Amarna Letters in 1887 at Tell el-Amarna, Akhenaton’s capital. The total collection now numbers 378 of which about 300 were written by Canaanite scribes in Palestine, Phoenicia, and southern Syria.

- The land to which Abraham came was southern Canaan, later called Palestine.

1. Canaan

The 3rd millennium was drawing to a close when Abraham arrived in Canaan.

- Excavation reveals that cities like Megiddo, Bethshan, Shechem, Ai, Jericho, and Lachish, later to be important in biblical events, already existed and were well built, with strong fortifications.
- However, many of these cities were destroyed and abandoned, beginning about 2200 B.C.

It is generally agreed that the period from about 2200 to 2000 B.C. is one of transition from an urban culture to the characteristic “Canaanite” culture.

- The decline of urban life during this period was apparently accompanied by a shift of the population to from an agrarian economy to one based on pastoral nomadism.
- Abraham arrived in Canaan c. 2091 B.C., in the middle of the deurbanized period.
- Archaeology has, to date, found an embarrassing absence of settlement at some of the major patriarchal sites at this time. If, however, Abraham is a pastoral nomad grazing his flock within the sphere of influence of the few remaining cities, or the scattered enwalled villages that characterized this period in the south, then many elements of the Genesis narrative are easily explained.

As in so many other areas of Old Testament research, it is a serious mistake to link the factuality of Scripture with prevailing scholarly opinion.

- What can be asserted is that the Canaan into which Abraham entered was a Canaan in transition.
- The urban society of the first three quarters of the third millennium had disintegrated, leaving a largely agrarian, decentralized land in which political power, where it existed, was never great and resided in the hands of local “kings” whose domains were geographically limited city states.
- Abraham, the herdsman, would have enjoyed relative freedom of movement with no major political entities in the areas where he established himself. This emerging picture of Canaan in the time of Abraham fits well with the narratives in Genesis.

2. Egypt

During the 3rd millennium, Egypt was growing in influence.

- From 2600 to 2200 B.C., the Third to the Sixth Dynasties ruled in the Old Kingdom Period.
- Egyptian culture was established, shown especially by the giant pyramids.
- Sozer, founder of the Third Dynasty, built the Step Pyramid, the first pyramid.
- Khafre, Khefren, and Menkure of the Fourth Dynasty built the three largest pyramids.
- Other pyramids built during the Fifth and Sixth Dynasties were smaller.
- Found in these pyramids is what is called The Pyramid Texts, incantations for assuring the Pharaoh safe passage into the afterlife.

Like Canaan, Egypt too fell upon difficult days between 2200 and 2000 B.C., in what is called the First Intermediate Period.

- Rival Pharaohs claimed the throne and numerous cities began to act independent of any outside authority.
- Economic hardship and famine became widespread, and this resulted in a gloom of hopelessness and depression among the people.
- From this condition arose an appealing literature, however, among which are found *The Eloquent Peasant*, *The Admonitions of Ipuwer*, and *The Instruction for King Merikare*.

Shechem, Bethel, Egypt

(Genesis 12:4-13:18)

1. Arrival at Shechem (Genesis 12:4-9)

Abraham's journey into Canaan took him to Shechem.

- Shechem lay between the twin peaks of Mount Ebal and Mount Gerizim about 35 miles north of Jerusalem. Toward the east stretches a small plain in which Joshua later heard Abraham's posterity respond to blessings and curses of

the law (Josh. 8:30-35), and here also Jesus met a woman of Samaria at Jacob's well and led her to faith in Himself (John 4).

- Here God told Abraham he had arrived at the intended destination ("To your offspring I will give this land," Gen. 12:7). Abraham thus learned that he was where God had planned for him to come. Reassured at the good news, he built an altar.

2. Down to Egypt (Genesis 12:10-20)

When a famine developed in Canaan, Abraham journeyed southwest to Egypt.

- Once in Egypt, Abraham told a half-truth concerning his wife Sarai, a deception probably devised when he had first left Ur (Gen. 20:13).
- He presented her to the Egyptians as his sister (she was, in fact, his half-sister, Gen. 20:12), for he feared that the Pharaoh, seeing the attractiveness of Sarai, might so desire her for himself that, in order to get her, she might have taken the life of any husband.
- Pharaoh, one of the rival rulers of the First Intermediate Period, did want her and did take her to the palace, but God intervened; he sent plagues on Pharaoh's house. This served to bring Abraham's deception to the ruler's attention, and he then dismissed Abraham from the land, though he gave him parting gifts.

3. Separation from Lot (Genesis 13:1-18)

When Abraham returned to Canaan (Gen. 13:1-18) he and Lot owned too much livestock between them to find adequate pasture.

- They dealt with the situation in a traditional way. They divided their herds and agreed on separate grazing areas.
- Abraham gave his nephew first choice as to which part of the land he would choose. Lot took the valley region of the Jordan.

Scholars have long debated the location of the notorious "*Cities of the Plain*."

- It is proposed that the sites of Sodom, Gomorrah, Admah, and Zeboiim were located along four of the fresh-water streams that flow into the Dead Sea at its southeast edge and had, at some time in the past, been submerged in the rising waters of the sea.

- Zoar, the fifth city (also called Bela in the biblical text) has been identified with modern Zoar, also located on the bank of one of the many *wadis* that flows down from the Plains of Moab, almost a mile above the Dead Sea.
- Bab edh-Dhra was a heavily populated area, as were its four neighboring cities, Numeira (suggested by some as the site of Gomorrah), Safi, Feifah, and Khanazir. Bab edh-Dhra was apparently the largest and most important of these cities, but all share similar occupation histories, town plans, location, and (in three of the five cities) destruction by burning. The excavators, while not claiming a positive identification, have acknowledged possible connections with the biblical Cities of the Plain.
- In addition to the archaeological evidence that has been advanced for a southwestern location, the documents from Ebla have been used to validate this location.
- Of possibly greater significance is an article by William H. Shea that claims to have identified the city of Sodom on the eastern edge of the Dead Sea near the Lisan, in an Eblaite geographical text. It is still too early, unfortunately, to place credence in readings of the Ebla texts. It may eventually be proven that Shea is right, but for the time being his suggestion is more tantalizing than conclusive.

While it is not possible to change the reading of the biblical text to accommodate archaeological findings, it may well be that the archaeological data, when better understood, will support this identification. Until then, it seems best to not follow the current trend but to admit that there is no certainty regarding the location of Sodom and Gomorrah.

Rescue of Lot

1. Abraham's courageous rescue (Genesis 14:1-16)

A confederacy of four kings from Mesopotamia, far to the east, led by Chedorlaomer, king of Elam, attacked Sodom, Gomorrah, and other cities of the area, taking many people, including Lot and his family, captive.

- Abraham, 318 of his servants and men from Mamre, Aner, and Eschol, gave pursuit. This coalition overtook and defeated the four-king confederacy at Dan, set free those taken captive, and recovered a large amount of booty.

2. Extra-biblical evidence

Biblical critiques challenge the historical value of this event stating that kings as far away as Mesopotamia did not make military expeditions this far from home.

However, archaeological findings do in fact support this practice. The biblical facts are now found to fit the conditions of Abraham's time. For example:

- Both Sargon and his grandson, Naramsin, conquered all the way to the Mediterranean and held substantial territory along its coast three centuries before Abraham.
- One Akkadian text from the time, concerning a condition for renting a wagon, is particularly significant for indicating frequency of travel to the west. The condition was that the renter not drive the wagon "*unto the land of Kittim*," meaning the Mediterranean coastland.
- Further, the names of the kings involved are all compatible with known names from that period.

Some have pointed out that the mention of Dan as the place where Abraham caught the retreating kings must be anachronistic, and so, in this sense, an exception.

- It is true that the name *Dan* was not given to the city formerly called "*Laish*" until the migration of the Danites in the days of the Judges (Judg. 18:29), but the reference may be to another Dan.
- In 2 Samuel 24:6, a Dan-jaan in the Gilead area is mentioned, and Gilead is more likely to have provided the path these eastern kings would have taken as they headed home than Coele-Syria (where the better known Dan was, located).
- It might also be argued that a later scribe, in the interest of clarity, substituted Dan for the city's older, less familiar, name.

3. Kings of Sodom and Salem (Genesis 14:17-24)

When Abraham returned from his victory over these armies, two kings of his own region met him.

- One was the king of Sodom, who urged Abraham to retain the booty recovered and return only the people to their king and city.
- The other was Melchizedek, king of Salem (Jerusalem).
- His name means "king of righteousness." Melchizedek brought bread and wine to Abraham's weary troops, and Abraham in turn gave him, as "priest of God Most High," a tenth of the booty.

- By this gesture Abraham recognized Melchizedek to be a priest of the true God, which is significant in illustrating that there did exist in the world a few beside God's chosen line who continued to worship Him.
- Abraham's act also demonstrated that the principle of tithing was recognized this early as a proper basis for giving to God.

Destruction of Sodom

(Genesis 18: 1-19:38)

1. Abraham intercedes for Lot (Genesis 18)

The occasion concerned God's destruction of Sodom and surrounding cities.

- We know the time when Sodom was destroyed, namely when Abraham was 99 (Gen. 18:10; 21:5).
- Three "men" came to Abraham as he sat at the entrance to his tent in Mamre. As the account later indicates, two were angels (Gen. 18:22; 19:1), and one was the "Angel of God."
- The Angel of God, indicated here directly as "God" (Gen. 18:1, 13, 17, 20), warned Abraham about the plan for destruction, which prompted the patriarch to intercede for the city (Gen. 18:23-33). He urged that if there were even only a few righteous in the city, the city might be spared.
- Abraham was assured that if there were only ten his request would be granted.

2. Lot delivered from Sodom (Genesis 19)

While Abraham made this intercession, the two angels, who earlier had departed, were making their way toward Sodom and were eventually received by Lot into his house.

- After a night in which men of the city gave shocking witness to the grave wickedness of Sodom, Lot, his wife, and his two daughters were persuaded to leave the city.
- There were not ten righteous people there, as Abraham had hoped, and so the city had to be destroyed.
- But God showed favor toward Abraham's entreaty in at least having these four led to safety. The city was consumed as the four moved away, and Lot's

wife, in a gesture of longing and regret, turned to look back, for which God brought death by changing her into a “pillar of salt” (Gen. 19:26).

Later, Lot’s two daughters, apparently under the false impression that they were the last people alive on earth, tricked their father into having incestuous relations, which issued in the births of Moab and Ben-ammi.

- These became fathers of the Moabites and Ammonites, enemies of Israel in later years

3. Destruction of Sodom (Genesis 19:24-25, 27-28)

The destruction of Sodom was effected by a rain of “burning sulfur.”

- In examining the meaning of this expression, scholars have ruled out volcanic action because the geology of the region does not lend itself to this type of activity.
- Many believe that it refers to an earthquake resulting in an enormous explosion. Several factors favor this view. The idea of brimstone and fire (KJV) suggests incendiary materials raining upon the city as the result of an explosion.
- Another descriptive word used is “overthrew” (Gen. 19:29), and this fits the thought of an earthquake.
- That Abraham saw smoke rising in the direction of the city indicates that there was fire.
- Inflammable asphalt has long been known in the area and records from ancient writers speak of strong sulphuric odors, which suggest that quantities of sulphur were there in past time. Further, the whole Jordan Valley constitutes an enormous fault in the earth’s surface, given to earthquake conditions.

It is possible that God miraculously timed an earthquake at this precise moment, which could have released great quantities of gas, mixed sulphur with various salts found in abundance, and measurably increased the flow of asphalt seepage. Lightning could have ignited all, the entire country being consumed as indicated. The Bible is clear that God does sometimes use natural means to accomplish His purpose. He may have done so in this instance. Whatever the method employed, God did bring the destruction.

Waiting the Promised Child

(Genesis 16:1-18:15)

God's promise to Abraham that he would have a large posterity came the first time just before he entered Palestine at the age of 75.

- After waiting ten years (Gen. 16:3), Sarah suggested that Abraham take Hagar as a secondary wife to have a child (Gen. 16:1-4). Abraham's actions, obviously not God's will, must be understood and judged in terms of customs of the day.
- Hagar bore a son, Ishmael.
- After the birth, Sarah became bitter and wanted Abraham to drive Hagar with her son from the household.

Abraham thought he had a long wait before Ishmael was born, he had 14 more years to wait for Isaac.

- When Abraham was 99 (Gen. 17:1), God, told him concerning Isaac (Gen. 17:15-19; 18:10-15).
- So many years had passed that both Abraham (Gen. 17:17) and Sarah (Gen. 18:12-15) laughed in their hearts.
- Isaac was born when Abraham was 100 and Sarah was 90 (Genesis 21:1-21).

It was at this time that God also directed Abraham that every male of his household should be circumcised as a "sign of the covenant."

- Circumcision was not unique to Israel. Arabians, Moabites, Edomites, Ammonites, and Egyptians all practiced it. An Egyptian tomb has a picture of a circumcision operation.

Abimelech and the Philistines

1. Second half-truth regarding Sarah (Genesis 20)

Between the time of the announcement of Isaac's birth and the birth itself, Abraham was again guilty of telling a half-truth regarding his wife; this time to Abimelech, King of Gerar, a city west of Beersheba.

- About 25 years had elapsed since the similar occasion in Egypt.

- Abimelech took Sarah to his palace, as Pharaoh had earlier, but God once more intervened to protect her.
- God revealed to Abimelech her true relationship to Abraham through a dream.

2. Early Philistines

The land where Abimelech lived is called “the land of the Philistines” (Gen. 21:32, 34). Also, later when Isaac had further dealings in the area, the people themselves are called Philistines (Gen. 26:1,8, 14, 15, 18). Were these people indeed the ancestors of those of the same name following Israel’s conquest?

- Liberal scholars commonly answer no, stating that the Bible mentions these as anachronistic.
- However, evidence does exist that they are the same people.
- It is true that the major number of Philistines came to Palestine as a member group of the Sea Peoples that were repulsed by Rameses III of Egypt c. 1190 B.C. (the Sea Peoples consisted of at least five different ethnic groups who moved from the Aegean area, particularly Crete). This does not eliminate the possibility that some ancestors came many years before. Archaeological evidence shows they did.
- Caphtorian type pottery, like that which Philistines left later in Palestine, since their earlier home had been the region of Caphtor, has been found both in Philistia proper and as far inland as Bethshan and Jericho, dating at least to 1500 B.C.
- Furthermore, evidence that there was communication in patriarchal times between Canaan and Caphtor has been found through the discovery of Middle Minoan II pottery at both Hazor and Ugarit and by an 18th century Mari document that mentions the king of Hazor sending gifts to Kaptara (Caphtor).

Near Sacrifice of Isaac

(Genesis 22:1-14)

Abraham’s most severe test came when God called him to sacrifice Isaac.

- Abraham must have wondered how a nation could be formed through him if Isaac were sacrificed?
- Still Abraham was able to obey.

God had designated the place for the sacrifice as Mount Moriah.

- The term “Moriah” occurs only twice in the Old Testament: here and in 2 Chronicles 3:1 as “on Mount Moriah,” where the reference is to the mountain where Solomon built the temple.
- Not until Isaac had been bound and Abraham had raised the knife to perform the actual sacrifice did God intervene.
- He told Abraham that he should substitute for Isaac a ram caught in a nearby thicket.
- God let Abraham go this far, to prove his sincerity of faith.

Death and Burial of Sarah

(Genesis 23)

Sarah died at the age of 127. Isaac was 37 at the time; Abraham still had 38 years to live.

- Sarah had been married to Abraham while they were yet in Ur of the Chaldees (Gen. 11:29-31).
- She was Abraham’s half-sister, the daughter of his father, but not of his mother (Gen. 20:12).

A Hittite named Ephron sold Abraham the cave of Machpelah at Hebron as a burial place for Sarah. The business transaction is described in Gen. 23:3-16.

- When Abraham asked to buy only the cave of Machpelah, Ephron urged him to take the whole field in which it was located. If he was to be rid of a part of his property, he apparently wanted to be rid of it all and so avoid his military obligation.
- Abraham paid four hundred shekels for it, weighing the money to Ephron. The transaction was effected before the “children of Heth” (KJV) and so made public and binding. This was the only real estate that Abraham purchased of the total land God had promised to give him for his posterity.

A Bride for Isaac

(Genesis 24:1-25:11)

1. Rebekah is found (Genesis 24)

Three years after Sarah's death, when Isaac was forty years old (Gen. 25:20), Abraham sought a bride for his son. He did not want Isaac to marry a Canaanite daughter. Abraham thought of his relatives living in "the town of Nahor."

- So decided, Abraham sent his senior servant, probably Eliezer (Gen. 15:2), on the long journey to find the one whom Abraham believed God Himself would select (Gen. 24:7).
- Persons indicated as living there are those of Nahor's family, particularly his son, Bethuel, and two children of Bethuel, Rebekah and Laban. Nahor had either accompanied Terah and Abraham in going there or else made the journey from Ur himself later.
- The servant went and arrived at the "town of Nahor" (likely Haran), so called in the account because Nahor, Abraham's brother, now lived there.
- It could also mean a city named Nahor because a Mari text speaks of a city of this name near Haran.
- Under God's blessing and guidance, the servant met Rebekah, Nahor's granddaughter, at a well on the edge of town as she came to draw water. The servant went with the young lady into the city, met her family (Gen. 24:29-50)- including Bethuel (her, father) and Laban (her brother)- told of his mission, and received consent for Rebekah to accompany him to become Isaac's wife.

2. Abraham's marriage to Keturah (Genesis 25:1-11)

Abraham still lived thirty-five years after Isaac's marriage. He married Keturah, of whom nothing is known before this time.

- Six sons were born to them: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, all of whom became ancestors of various Arabian peoples.
- Nothing is known of Abraham's life during this period. He died at the advanced age of 175 (Gen. 25:7), and Isaac and Ishmael buried him next to Sarah in the cave of Machpelah.

Isaac (Genesis 25:9-26:35)

One tends to think of Isaac as either the son of Abraham or the father of Jacob. Isaac was the least conspicuous of the patriarchs. He was not given to daring action or unusual exploits. But he still constituted an important link in the ancestral chain of Israel and is honoured throughout Scripture in parallel with Abraham and Jacob.

1. Jacob and Esau born (Genesis 25:21-34)

The first matter recorded is the birth of Isaac's twin sons, Jacob and Esau, born when Isaac was 60 (Gen. 25:26), 20 years after his marriage to Rebekah.

- Even before birth, the twins struggled within the womb of Rebekah. She inquired as to the significance and God told her that this was a sign that the two, followed in turn by their lineage, would struggle with each other in years to come, with the elder being made to serve the younger. Esau was born first, with Jacob grasping his heel.
- Jacob was fair, a man of the house, beloved of his mother. Esau was rugged, a man of the outdoors, favoured by his father.
- In keeping with God's prediction, they did clash (Gen. 25:27-34). Having been born first, Esau enjoyed the inheritance rights of the eldest son. Jacob wanted these rights and persuaded Esau to exchange them for a portion of food Jacob was preparing.
- Nuzi tablets give instances of similar negotiations in inheritance rights between brothers. In one case a brother sells a grove, which was his inheritance, to another brother for three sheep.
- Esau, having been in the field, was hungry and foolishly made the trade urged by Jacob.

2. Relations With Philistines (Genesis 26:1-33)

A famine in the land prompted Isaac to move. They moved near the city of Gerar where Philistines lived, an area where Abraham had similarly sojourned (Gen. 20:1-18).

- Gerar is thought to be one of two places, Tell Jemmeh eight miles south of Gaza, or Tell Abu Hureira eleven miles southeast of Gaza.
- Isaac followed in the sin which his father had twice committed saying that Rebekah was his sister.
- It was sometime later that Abimelech, probably a descendant of the Abimelech visited by Abraham, the Gerar ruler, learned of the deception, warned his people against familiarity with Rebekah, and permitted Isaac to remain in his land.

3. The stolen blessing (Genesis 27:1-46)

At the age of 137, Isaac took steps to bestow the parental blessing on his eldest son. (Isaac would live to be 180 years old (Gen. 35:28), so he still had 43 years to live, but he could not know this. His age here is figured on the basis that Jacob was now 77 and he was born when Isaac was 60.)

- In spite of God's clear indication at the birth of the two boys that the elder should serve the younger (Gen. 25:23), Isaac determined to perform the rite in favor of Esau.
- However, Rebekah wanted it for Jacob. She persuaded Jacob to disguise himself as his brother in order to procure it.
- Isaac bestowed the blessing on Jacob, calling for the recipient to receive abundant material provisions and rule over his household.
- Jacob had scarcely left his father's presence when Esau came expecting to receive the blessing. When both father and son realized the deception that had been perpetrated, each experienced remorse and anger. But what had been done, even though in this manner, was binding, and all Isaac could do for Esau was grant a secondary blessing, promising all that was left, the and lands out of reach of the winter rains and subservience to his younger brother.
- Esau resolved to kill Jacob as soon as their father died. Accordingly, at Rebekah's urging, Jacob made ready to flee north to the home country of Rebekah in Haran.

Jacob

(Genesis 28:1-36:43)

Jacob, like Abraham, was a man of action, but unlike him, Jacob was a man whose recorded actions demonstrate a consistent deceitfulness; his schemes against his brother, deceiving his father, and he would later take advantage of his uncle Laban. In later life, however, God changed him, and he became truly devoted.

1. The flight to Haran (Genesis 28:1-29:13)

Before Jacob departed for Rebekah's homeland, Isaac summoned him. Though Jacob had wronged his father, Isaac loved him and had his best interest in mind.

- Isaac bestowed further blessing on him and then charged him not to take a wife from the Canaanites, but rather from his mother's relations in Haran.

- It should be noted that Jacob at this time was no longer young. A comparison of Scriptures reveals that he was 77 years of age.

- When Jacob was 130 at his descent to Egypt (Gen. 47:9), Joseph was 39 (41:46, 47, 54; 45:11), which means that Jacob was 90 when Joseph was born. Joseph was born 14 years after Jacob's arrival in Haran (31:41; 30:25), which, subtracted from 91, leaves 77.)

Jacob departed and had proceeded as far as Bethel when, resting for the night, he had a dream of a ladder reaching to heaven, with angels ascending and descending upon it (Gen. 28:10-22).

- In the morning he poured oil on the stone that he used for a pillow and called the place Bethel (house of God).

Jacob met Rachel, his bride-to-be, as she came to water her flock of sheep at a well near Haran.

- Jacob had arrived somewhat sooner and found shepherds awaiting removal of the well's covering stone. He now proceeded to move the stone himself so that he could water Rachel's flock.

- Jacob told her who he was; she in turn called her father, Laban, who came and greeted Jacob; and then all went to the uncle's house. Here Jacob was to spend the next 20 years.

2. Twenty years in Haran (Genesis 29:14-31:20)

a. *Jacob's two wives (Gen. 29:14-31).* Jacob loved Rachel and agreed with Laban to serve him seven years for her hand in marriage. When the seven years were completed, Laban showed his deceitfulness by giving Leah, his eldest daughter, to Jacob in place of Rachel.

- Jacob did not have to wait seven years before Rachel was given to him, however. He waited only one week, while wedding festivities for Leah were completed (Gen. 29:27-28). He was then permitted to marry Rachel, but he was expected to work seven additional years in payment for her, which he did.

b. *Jacob's children (Gen. 29:32-30:24).* It was at this point that the promise to Abraham of more than a century and a half earlier began to be fulfilled in greater degree. Jacob was now given a large family (Gen. 29:31-30:24).

- Through Leah God gave Jacob his first and most children. Leah bore in succession Reuben (*see, a son*), Simeon (*hearing*), Levi (*joining*), and Judah (*praise*).
- Rachel, who continued to be barren, now urged Jacob to raise up children unto her through her handmaid, Bilhah. Jacob did so, and Bilhah gave birth to Dan (*judge*) and Naphtali (*wrestling*).
- Leah then countered by giving her handmaid, Zilpah, to Jacob; and to her were born Gad (*troop*) and Asher (*gladness*).
- God again blessed Leah with children, and she bore Issachar (*he brings wages*) and Zebulun (*dwelling*). She also gave birth to a daughter, Dinah (*judgment*).
- Finally, God permitted Rachel to conceive, and she bore Joseph (*adding*). This gave Jacob eleven sons and one daughter. The twelfth son, Benjamin (*son of my right hand*), was born to Rachel, but not until the family had moved back to Canaan (Gen. 35:16-20).

c. The last six years (Gen. 30:25-31:21). Following Joseph's birth, and with the completion of the fourteen years of service owed, Jacob asked permission of Laban to leave the land; but Laban persuaded him to remain longer (Gen. 30:25-34).

- Jacob set as his new wage all Laban's sheep and goats that were other than solid white or solid black (or dark brown), including those living and those to be born while he worked. Laban agreed, since he knew that normally few animals were born spotted.
- Jacob sought to better his own interests through selective breeding measures (Gen. 30:40) and devices for prenatal influence.
- God prospered Jacob, and the spotted animals became unusually numerous. Laban, probably pressured by his sons, countered by changing the agreement, as Jacob later says, ten times (Gen. 31:7, 41), but still Jacob prospered.

Recognizing that his prosperity at his father-in-laws expense did not endear him to the Haran relation, Jacob left after six years, for a total of 20, (Gen. 31:1-20).

- Jacob waited until a day when Laban was away for sheep shearing. Then Jacob took his two wives, twelve children, servants, and abundant livestock, and departed for home.

- Unknown to Jacob, Rachel took the family idols also, which were significant for symbolizing inheritance rights.
- As he left, Jacob recognized that God had been good to him. Jacob had come to Haran as one person alone and now, after twenty years, was departing as wealthy man with a large family (Gen. 32:10).

3. Return to Canaan (Genesis 31:21-33:20)

a. Laban's pursuit (Gen. 31:22-55). Laban was angry when he discovered Jacob's secret departure. He immediately pursued Jacob's slower moving company, but was unable to catch the group until it had reached Mount Gilead, at least 275 miles from Haran.

- God warned Laban in a dream not to speak harshly to Jacob, and his own daughter tricked him so that he was unable to locate the idols (Gen. 31:32-35). The matter ended with an agreement that neither he nor Jacob would impose on the other again.

b. Jacob's wrestling match (Gen. 32:24-32). Jacob feared an inevitable meeting with Esau; but before that meeting could occur, he experienced another confrontation of much greater significance. This came in the form of a wrestling match with the Angel of God.

- Jacob was alone on the north bank of the Jabbok River. He had sent his family and possessions across the stream the prior evening and had remained by himself apparently for a time of private devotion.

- During the night, the Angel drew near and began to wrestle with him. Jacob was now 97 years old but evidently still in good physical condition. He realized as the match progressed that his opponent was more than human, and accordingly he asked for a blessing.

- The Angel gave this assurance. As tangible evidence, he changed Jacob's name to Israel and touched his thigh, apparently dislocating the hip. From now on, Jacob would limp, but it would be a constant reminder of both God's gracious favor and his own responsibility for proper life conduct. From this time on, Jacob is not seen scheming or deceiving.

c. Jacob's meeting with Esau (Gen. 32:1-23; 33:1-17). On the next day, Jacob received clear evidence that God indeed was blessing him. He met Esau, and no bitterness was shown (Gen. 33: 1-17). Jacob had dreaded this meeting, especially after having learned that Esau, accompanied by four hundred men, was coming to meet him (Gen. 32:3-6). Jacob had sent three droves of animals

as presents in an attempt to appease his brother's anticipated anger, but these presents proved to be unnecessary.

- Somehow Esau's heart had mellowed through the intervening 20 years. The brothers embraced each other warmly, exchanged pleasantries, and parted-with all previous barriers removed. Jacob's heart was now much lighter for moving on. Esau returned to his chosen territory of Mount Seir, south of the Dead Sea, and Jacob continued across the Jordan to Shechem.

- Jacob here purchased a tract of land from Hamor (Gen. 33:18-20). Today one can view a site known to tradition as Jacob's well just outside old Shechem, supposedly located on the tract that Jacob bought. Here Jesus met the woman of Samaria years later (John 4).

4. Back in Canaan (Genesis 34-36)

Arriving at Shechem, Jacob was unable to remain long as a result of the slaughter of Shechemites by two of his sons, Simeon and Levi (Gen. 34:1-31).

- A young man, Shechem, son of Hamor, leader in the city of Shechem, took Dinah, violated her, and requested permission of Jacob to marry her.

- Jacob's sons devised a plan for revenge. All Shechemites would have to be circumcised if Shechem's request were granted. Hamor and Shechem agreed, and all Shechemites were circumcised. Then, while they were incapacitated and unable to defend themselves, they were killed by Simeon and Levi. Dinah was brought home. Jacob, fearing reprisal from other inhabitants of the area, quickly moved further south.

Jacob now came again to Bethel, where he had experienced his memorable dream (Gen. 35:1-10). Once more God appeared to him, this time renewing the promises given to both Abraham and Isaac concerning a large posterity and the land of Canaan as an inheritance (Gen. 35:11-13).

- He travelled farther south. When he drew near Bethlehem, Rachel died while giving birth to Benjamin (Gen. 35:16-20), and Jacob set a monument on the grave of this one whom he dearly loved.

- A grave for her is still marked today by a small Moslem mosque on the northern outskirts of Bethlehem, but the actual site is probably farther north (see 1 Sam. 10:2).

- He then moved on to Hebron where he found his father yet living. Jacob now seems to have lived with, or at least near, his father for the remainder of Isaac's life. When Isaac died, Esau came to join Jacob for his burial (Gen. 35:27-29).

At this point in the record, Esau's generations are listed, closing with the words, "*This was Esau the father of the Edomites*" (Gen. 36:1-43). In later years Edom proved to be a perennial enemy of Israel.

Life in Egypt

Looking at a map of Egypt you see a river that starts near the equator and runs south to north, it is called the Nile River. The Nile River runs north into the Nile Delta and finally into the Mediterranean Sea.

- Practically everyone in Egypt lives along the Nile River.
- The Nile River is approximately 3,470 miles long.
- The width of the Nile Valley varies between 12 to 31 miles.

The Northern part of Egypt around the Delta is called Lower Egypt and the southern part of Egypt is called Upper Egypt. This is because the Nile River runs south to north.

Egypt's climate is very dry, there is practically no rainfall.

- There is some rainfall along the coast, but 100 miles south of the Mediterranean Sea, by Cairo, there is no rainfall year round.
- The Nile River sustains the population of Egypt up and down its entire length.

The distance from Cairo to the 1st Cataract is 583 miles (see map on last page).

- Today, at the 1st cataract, the High Aswan Dam has been built to prevent the Nile from flooding.

Ancient Egypt

Upper and Lower Egypt were independently ruled for many years. It was not until c. 3000 BC that Upper and Lower Egypt were united together.

- As a symbol of this united Egypt the Pharaohs wore a headpiece, which indicated both the insignia from Upper Egypt (a vulture) and the insignia from Lower Egypt (a viper),.
- The history of united Egypt runs from c. 3000 BC down to the time of Alexander the Great, c. 330 BC, a period of almost 2700 years over 31 different dynasties.

Egyptian Settlements

In Lower Egypt there are ancient settlements around the area of Cairo, just before the Nile River flows into the Delta region.

- Today, Cairo is a great city with a population of over 15 million people.
- Near Cairo are the ancient cities of Memphis, Giza and Saqqara, which formed the main population center of ancient Lower Egypt. Various Pharaohs ruled in this area.
- This is also where three of the main pyramids are located.
- The center pyramid looks like it has something on the top. This substance is called Alabaster, a translucent stone, which was used to cover the entire pyramid.
- There are about 97 different pyramids throughout all of Egypt, mostly smaller ones.
- The pyramids are very large. The pyramid on the right is called the Great Pyramid and is 500 feet high, 720 feet along the base, and 720 feet along an edge.
- The Pyramids at Giza were built around 2700 to 2500 BC.

In Upper Egypt is an area called Thebes, in the Book of Nahum it is called No-amon (Nahum 3:8).

- Near Thebes is the Valley of the Kings where Pharaoh Tutankhamen (King Tut's) tomb was discovered in 1922.
- While pyramids were primarily used for burial in Lower Egypt, in Upper Egypt, near Thebes, they dug into the sides of the canyons for burial.

Important Egyptian Archaeological Finds

1. The Amarna Letters

- Between Cairo and Thebes, about 200 miles north of Thebes, is a place called Amarna.
- In 1887 about 350 clay tablets were found at Amarna, the site of Amenhotep IV (Akhenaten's) capital Akhetaten. They are written in cuneiform characters, mostly Akkadian.
- Most of the letters are dated to the reigns of Amenhotep III (1402-1364) and Amenhotep IV (1350-1334).
- The letters reflect the lively correspondence between Egypt and kings in Canaan, Babylonia, Mitanni and Assyria.
- Around 50 of the letters dealt with the political times in Palestine from Jerusalem, Gezer, Askalon, Megiddo and Shechem, many of which stated that the Hapiru were invading them.

- The Hapiru are references to nomads, mercenary warriors, or various people invading lands. This may be a reference to the Israelites during the conquest of Joshua.

2. The Elephantine letters

- Near the 1st cataract of Egypt is an island called Elephantine. On the island was found evidence of a clan of Jewish people that lived there. Papyri have been found dating from 650 – 399 BC.
- Of the documents that were found many dealt with legal issues, social life, laws and customs.
- This unique Jewish community possessed its own temple to Yahweh.
- The papyri are written in Aramaic.
- Official excavation of the island began in 1904.

3. The Rosetta Stone

- An important discovery that significantly helped advance Egyptian archaeology was the discovery of the Rosetta Stone in 1799, named as such for being found at Rosetta.
- Napoleon's army was attacking Egypt and as they were rebuilding a fort they came across a black basalt stone about four feet tall. The stone had three different languages on it, at the top was hieroglyphic, in the middle was demotic and at the bottom was a Greek script. Each one of these parts told the same story using a different language. The Rosetta Stone was carved in 196 BC during the reign of Ptolemy V (205 - 180).
- Jean-François Champollion, a Frenchman, deciphered the hieroglyphs by 1822. He was able to crack the code from the Greek to the demotic and then finally to the hieroglyphic.

4. Merneptah Stela

- The most important mention of Israel outside the Bible is that in the Merneptah Stela. Discovered in 1896 in Merneptah's mortuary temple in Thebes by Flinders Petrie, the stela is a eulogy to pharaoh Merneptah, who ruled Egypt after Rameses the Great, c. 1236-1223 BC.
- Of significance to Biblical studies is a short section at the end of the poem describing a campaign to Canaan by Merneptah in the first few years of his reign. One line mentions Israel: "*Israel is laid waste, its seed is not.*" Here we have the earliest mention of Israel outside the Bible and the only mention of Israel in Egyptian records.

- This puts Israel as a nation right after the conquest of Canaan by Joshua (1406 BC).

JOSEPH

The biblical account in Egypt begins with Joseph. He was a person of remarkable gifts and had the faith of Abraham, the goodness of Isaac, and the courage of Jacob. Above all, he was a man of obedience to God and one of the most admirable persons in the Old Testament.

If the Biblical numbers are taken literally the kings during the enslavement and rise to power of Joseph would be Senusret II, (1894-1878 BC) and Senusret III (1878-1841 BC), of the 12th Dynasty.

- This can be determined from 1 Kings 6:1, a verse that dates the Exodus 480 years before the fourth year of Solomon, c. 966 BC.
- 1 Kings 6:1 is seen as dating the Exodus to c. 1446 BC, and Exodus 12:40 is seen as placing the entrance of Jacob and his family into an Egypt where Joseph holds high office under the reign of Senusret III.
- Joseph's career as an Egyptian governmental official would thus begin under Senusret II and would continue into the reign of Senusret III.

Joseph lived 71 years after his family came to Egypt. This means that he died c. 1805 BC, during the reign of Amenemhet III (1841-1797), approximately 25 years prior to the end of the 12th Dynasty.

Specific examples from Joseph's life provide support for a 12th dynasty date.

Sold Into Egypt (Genesis 37)

As we are told in Genesis chapter 37 Joseph was sold by his brothers to a caravan of Midianites for the price of 20 shekels of silver. Interestingly enough, 20 shekels of silver was the average price of a slave at that time.

- In prior centuries the price had been less, averaging 10 to 15 shekels, and by the 15th century, 30 to 40 shekels. This is further confirmation of this event occurring in the early centuries of the 2nd millennium.

Then some Midianite traders passed by, so they pulled *him* up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty *shekels* of silver. Thus they brought Joseph into Egypt. (**Genesis 37:28**) (NASB)

What is a shekel?

1 Shekel = 11.5 grams	20 Shekel = 230 grams	1 deben = 90 grams	1 kit = 9 grams
--------------------------	--------------------------	-----------------------	--------------------

The following Egyptian texts, listing the prices of slaves, have been discovered:

- Iry-nofret paid the equivalent of 4 deben and 1 kit of silver (370 grams) for a Syrian slave girl:

"...[As for me, I am the wife of the District Overseer Sa-Mut], and I came to live in his house, and I worked and [wove?] and took care of my (own) clothes. In the year 15, 7 years after I had entered the house of the District Overseer Sa-Mut], the merchant Ray approached me with the Syrian slave Gemniherimentet, while she was (still) a girl, [and he] said to me: "Buy this girl and give me the price for her"--so he spoke to me. And I took the girl and gave him [the price] for her...4 deben, 1 kit of silver."

- In a letter from Amenhotep III he orders 40 girls from Milkilu, the Canaanite prince of Gezer, at 40 kit (360 grams) of silver each:

"Behold, I have sent you Hanya, the commissioner of the archers, with merchandise in order to have beautiful concubines, i.e. weavers; silver, gold, garments, turquoises, all sorts of precious stones, chairs of ebony, as well as all good things, worth 160 deben. In total: forty concubines - the price of every concubine is forty of silver. Therefore, send very beautiful concubines without blemish."

- Another Egyptian record found lists slaves valued at 3 deben and 1 kit (279 grams) each:

"His [slave] Pewer, son of...; his slave Ebek, his slave Bupenamonkha; his slave Neshenumeh; his slave, Dene; total of slaves: 6; amounting at 3 deben 1 kit of silver each."

Injustice in Egypt (Genesis 39-40)

Joseph was sold to Potiphar, officer of Pharaoh, by the Midianites. He was placed in a position of trust. Potiphar's wife became attracted to him, sought to entice him, and when he resisted her, had him thrown into prison.

- A parallel story is found in the Egyptian Tale of Two Brothers.

- From the 19th Dynasty, around 1185 BC, comes an Egyptian document, the Papyrus D'Orbiney which contains the "Story of the Two Brothers."
- The older brother's wife made an attempt to seduce the younger brother while her husband was gone. When the young man failed to submit to her lusts, she accused him to her husband of having attempted to rape her. The outraged husband immediately set out to kill his younger brother, who was able to escape. Later the truth was found out, and the unfaithful wife was killed.
- Since Joseph lived many centuries before the Papyrus D'Orbiney was composed, there is reason to suppose that the later story depends upon the earlier.
- Potiphar is also called an Egyptian and commander of the king's guard in Genesis 39:1.
 - It is argued that if the king were a Hyksos ruler, it would not make sense for a native Egyptian to have been commander of the royal bodyguard. Further, Joseph is described several times (Gen 41, 42, and 45) as ruler over all the land of Egypt. The Hyksos controlled only the northern part of Egypt, but the 12th Dynasty ruled the entire nation.

Joseph also faced disappointment when he favored two of Pharaoh's servants, a butler (cupbearer) and a baker, by interpreting their dreams.

- The interpretations were that the butler would be reinstated to his former position within three days, while the baker would be killed within that time (Gen. 40:12-23). Both predictions came true.
- The titles "butler" and "baker" derive originally from a time when Pharaoh's court was much simpler. By the time of Joseph, these simple titles had come to refer to high government officials.
- Joseph had specifically requested of the butler to try and affect his release, but the butler promptly forgot Joseph's favor after Pharaoh reinstated him.
 - The titles "cupbearer" and "baker" occur both in Genesis 40 and Egyptian texts.
 - A demotic papyrus, now in the British Museum, tells how prisoners were freed on the anniversary of the accession of Pharaoh, can be compared with Gen 40:20.

- The Rosetta Stone also indicates that Pharaoh had a custom of releasing prisoners on his birthday, as the Pharaoh did the butler in Genesis 40.

Honoured in Egypt (Genesis 41)

God intervened. Pharaoh dreamed, the butler remembered Joseph, who was then summoned to interpret the Pharaoh's dream.

- Joseph interpreted Pharaoh's dream that Egypt would face seven years of abundance followed by seven years of famine and advised Pharaoh that he must find a man to store food during the plentiful years in preparation for the lean years.
- Pharaoh correctly appointed Joseph to the task (Gen. 41:38-44) and gave him authority next to that of Pharaoh himself.
 - The degree of Joseph's authority is revealed by the freedom he exercised in making decisions, apparently without consulting the Pharaoh. For instance, he set the price the people were to pay for the food, even telling them they could pay in animals when their money was gone and later in land when their animals were gone (Gen. 47:14-26).
 - Joseph's position as vizier, as described in Gen 41:41-44, is paralleled by records from Egypt, and ancient pictures showing the king in the act of placing golden chains with pectorals around the necks of his high officials.
- Some scholars have objected to the idea of Joseph, a Semite, being elevated to such a high position in Egypt.
 - However, a letter dating from the Amarna period has been found, written to a person in a similar position having a Semitic name.
- Joseph is given the Egyptian name, Zaphenath-paneah, and an Egyptian wife, Asenath, daughter of a priest of the god Ra. Joseph was 37 years old at this time.
 - Joseph has two sons by Asenath, Ephraim and Manasseh, who latter took Joseph's place as heads of Israelite tribes (Gen. 41:50-52).

Under the work of Austrian archaeologist, Manfred Bietak, at Tell el Daba and Qantir these two areas are now the accepted locations of the Biblical city of Ramses and the earlier Hyksos capital of Avaris. One discovery, made between 1984 and 1987 is of extreme significance for the 12th Dynasty historicity of the Joseph Story.

- A palace dating to the 12th Dynasty was found. There is no evidence that the palace was a royal residence, but instead that of a high government official who supervised international trade.
- A cemetery was discovered in the palace garden containing a number of tombs.
- The largest and most impressive tomb, consisting of a single brick chamber with a small chapel in front of it, was oriented to the structures of the 12th Dynasty. The tomb had been robbed, but there was still found a damaged statue.
- All that remained of the statue were a few fragments of the head. The statue was approximately 1 1/2 times life size, and exhibited no characteristics of a royal person. What was interesting is that this official was clearly an Asiatic as demonstrated by the yellow coloration of the skin and the mushroom hairstyle both of which were typical for the depiction of male Asiatics.
- The significance of this find for a 12th Dynasty setting of the Joseph Story is obvious. There is not enough evidence to claim that the tomb of Joseph has been found. But it is clear that this man, without doubt a Canaanite of some kind, became a very important official in the Egyptian government. He was important enough to have lived in a major palace complex. This demonstrates that an Asiatic could indeed rise to a position of prominence in an earlier period than the days of Hyksos rule, and allows us to accept the biblical account that Joseph served a king of the Middle Kingdom at almost exactly the same time as did this Canaanite.

Was the Pharaoh of Joseph Egyptian or Hyksos?

Two points favouring the idea that Joseph's Pharaoh was Egyptian rather than Hyksos are:

1. Pharaoh gave a wife to Joseph (Gen. 41:45) from the priests of On (Heliopolis), and these priests served the sun god Ra who was disfavoured by the Hyksos.
 - a. The argument is that a Hyksos king would have given Joseph the daughter of the priest of another god, such as Seth, who was a more important deity to the Hyksos than the native Egyptian Gods.
2. The requirements of this Pharaoh appear Egyptian in that Joseph shaved (Gen. 41:14) before going to see him.
 - a. Before Joseph could appear before the king he had to take time to shave himself (Gen 41:14). Egyptians had clean-

shaven faces, and the Egyptian story of Sinuhe tells us how Sinuhe, returning to Egypt after a long exile in Asia, first of all shaved and changed his garments, so as to be considered once more a civilized person.

- b. This would reflect native Egyptian customs rather than those of the Hyksos.

Do we find Joseph in Egyptian Texts?

There are a number of Biblical passages describing Joseph and the duties he performed that only fit the job description of Vizier. The Vizier, in the Middle Kingdom, was the single most powerful man in Egypt aside from the Pharaoh himself. For example:

1. Genesis 41:40, "Only in the throne will I be greater than you." This was true of only one person, the Vizier.
2. Genesis 41:41, "I have set you over all the land of Egypt."
3. In Genesis 47:20, we have the story of the purchase of the land of the nobility of Egypt by the king. Joseph is the supervisor of this process. It seems natural to view him as a powerful Vizier in this verse and not as some lower official, since ultimate responsibility over lesser governmental officials rested with the Vizier. This incident is probably the Biblical version of the weakening of the provincial Monarchs, which took place in about the middle of the reign of Senusret III.

If we accept as probable that Joseph was Vizier, we next have to ask if there is room for him in the list of Viziers of the Middle Kingdom, and is there any evidence of his holding that post?

- First of all there is very little information in any dynasty concerning the Viziers.
- For the 50-odd years of the reigns of Senusret II and III there is evidence of two Viziers, Sebekemhat and Khnumhotep, both of whom should be dated to the reign of the later Senusret III. There is another possible Vizier, Ameny, for the earlier part of this period, but he cannot be confirmed or dated with any certainty. There is therefore plenty of room for Joseph to have served as Vizier in the 12th Dynasty.
- There is no reason to conclude that either Sebekemhat or Khnumhotep was actually Joseph. There appears to be no similarity between their names and the Hebrew version of Joseph's Egyptian name given in the book of Genesis.

- There is one interesting thing about the titles held by one of these two Middle Kingdom Viziers. Khnumhotep held both the titles of Vizier and Chief Steward of the King. He is the only known person in Egyptian history to have done so.
- Perhaps, if Joseph was Vizier and Chief Steward in the last years of Senusret II and the early years of Senusret III, it is conceivable that after Joseph's retirement, Khnumhotep could have also have been granted both of these high court positions.
- At the very least we see that the combination is a possibility in the Middle Kingdom.

Israel in Servitude (Exodus 1:8-22)

The king who "*did not know about Joseph*" would have been one of the initial Hyksos kings.

- The Hyksos in the initial stages of control ruled only north-eastern Egypt and established Avaris as the capital.
- Goshen was in this area and no doubt was included in the first stages of conquest. The time would have been around 1730 BC, 75 years after Joseph's death.

Slavery Imposed (Exodus 1:8-14)

But now matters changed. Slavery) was imposed on the dwellers of Goshen. Exodus 1:8-10 records the reasons.

1. The new ruler "*did not know about Joseph*"; that is, he did not have historical knowledge of Joseph, nor did he have reason to respect it if he had. He headed a new dynasty of a foreign rule, so that former allegiances or obligations were of little consequence.
2. Second, Israelites were seen to be more and mightier than the Hyksos. The new ruling family would not have wanted a strong, unified, foreign group to continue unchecked as a potential source of trouble.
3. Third, a military alliance with the former regime was seen as a possible way in which this trouble might come. The deposed rulers, whose dynasty had befriended this group of people, might now call upon them for support in re-establishing their reign.

Accordingly, a decision was made to enslave Israel.

- Their potential for trouble would be removed both by restricting freedom of movement and by placing "slave masters" over them to make sure that all

energy was expended in hard labor. This would not only keep them in control but also provide valuable labor for building projects, such as the cities of Pithom and Avaris, the new capital.

Male babies ordered killed (Exodus 1:15-22)

In time another measure was instituted to curtail Israel's growth: all male children were ordered killed. This order was not given by the Hyksos, but by one of the 18th Dynasty Pharaohs.

- This follows from the fact that Moses was born while the order was in effect.
- Since Moses was 80 years old at the time of the Exodus (1446 BC), his birth date may be figured as c. 1526 BC, during the reign of Thutmose I (1539 – 1514).
- Thutmose I was the first great empire builder of Egypt. It was a public order, directed to every Egyptian, that all male children of the Hebrews be thrown in the Nile to drown (Exod. 1:22).
- Thutmose I was involved in enlarging Egypt's borders, which meant that most of his army was out of the country for extensive periods of time. He did not want this foreign people to increase and become still a greater threat while his home force was so small.

BIBLICAL EVIDENCE OF THE 430-YEAR EGYPTIAN SOJOURN

While in Egypt, Abraham's descendants grew to the size of a nation. Up to this time fulfilment of God's promise of "*descendants like the sands of the sea*" had been very slow, but during this period it was very rapid. When Moses led Israel across Egypt's border at the time of the Exodus, Jacob's 70 had become more than 2,000,000.

Correlating Biblical history with Egyptian history requires the establishment of two key pieces of data:

1. Duration of the Egyptian sojourn
2. The date of the Exodus.

- Exodus 12:40

Exodus 12:40 gives 430 years for the Egyptian sojourn. It reads:

EX 12:40 Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.

Exodus 12:40 (NASB) - Genesis 15:13

God predicted to Abraham that his descendants would be would be
“oppressed four hundred years.”

God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. (**Genesis 15:13**) (NASB)

As to the figure used here being 400, rather than the more exact 430 of Exodus 12:40, this is a rounded number, something not uncommon in Scripture.

- Acts 7:6-7

Stephen used language similar to Genesis when he spoke before the Sanhedrin and referred to God’s warning that Israel would be treated ill in a strange land 400 years.

“But God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS.

“ ‘AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,’ said God, ‘AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.’

Acts 7:6-7 (NASB)

Since Stephen said essentially the same thing as Genesis, similar arguments may be drawn from his words.

- Population Increase

In Numbers 1:2 God commands Moses to take a census. According to Numbers 1:45-46, there are 603,550 men from 20 years and up able to go to war.

So all the numbered men of the sons of Israel by their fathers’ households, from twenty years old and upward, whoever *was able to* go out to war in Israel, even all the numbered men were 603,550. (**Numbers 1:45-46**)(NASB)

- Added to this should be an equal number of women, 603,500.
- Also added should be the number of those under 20 years of age, normally 60% of those over 20 (by modern day statistics), or 720,000.

- This would make the total size of Israel 1,920,000. The actual number was probably between 2,000,000 and 2,500,000 because the ratio of children was higher during this time than modern day statistics, families tended to have large numbers of children.

It would not be possible for Jacob's family to multiply to over 2,000,000 people in a period of less than 430 years. Mathematically this increase in 430 years is possible under God's blessing, the birth rate being kept high, and the death rate low.

- The historian Josephus also refers to Israel's 400-year sojourn in Egypt.
- *"And after four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labours, and the Israelites desiring to hold out to the end under them."*

CONCLUSION

Joseph died at the age of 110 (Gen. 50:26), 54 years after Jacob. His body was embalmed and remained in Egypt until the Exodus, when Israel took it along for final burial in Canaan (Exod. 13:9).

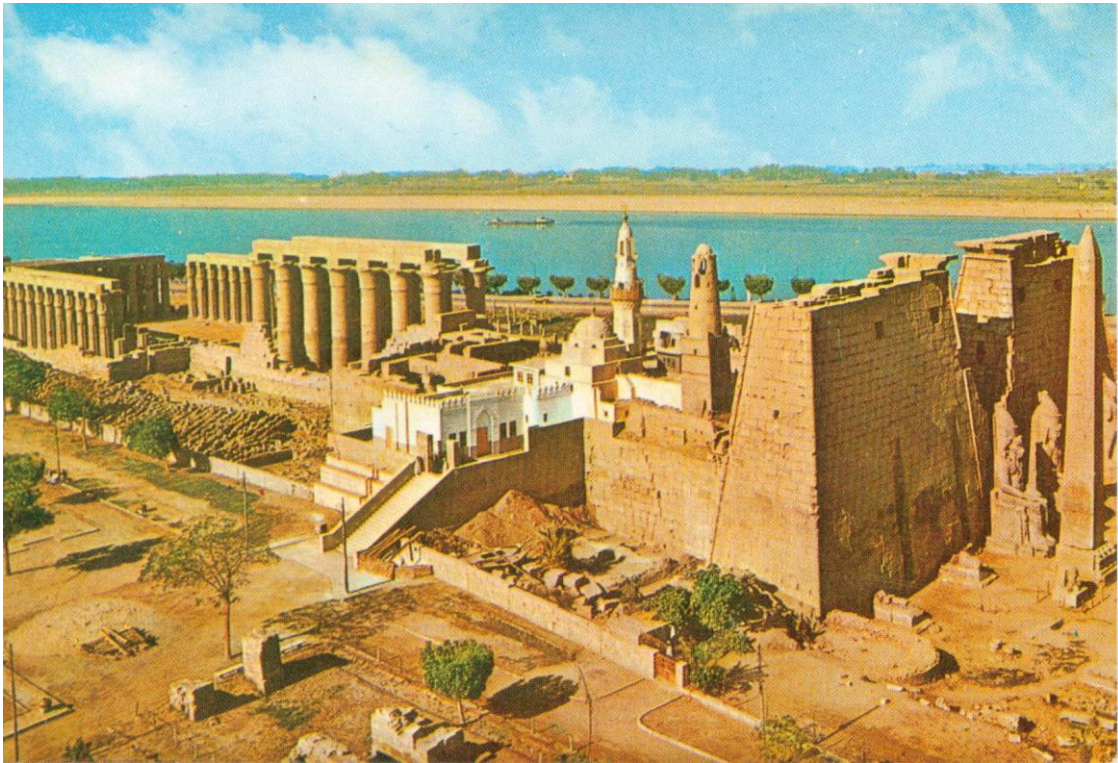
In conclusion, we have attempted to make the case that Joseph's career fits well in the 12th Dynasty, both Biblically and historically, and that there is no good reason to try to place him in the later Second Intermediate Period. He did make a significant impact on Egyptian history, an impact that is reflected in events such as the breaking of the power of the Monarchs and the combining of the offices of Vizier and Chief Steward of the King. As our knowledge of the Middle Kingdom increases, and as new archaeological information from the delta is discovered and published, we can expect to understand both the Middle Kingdom and the Second Intermediate Period better, and we can expect to expand our knowledge of the Egyptian background of the Story of Joseph.



The great temple at Thebes (modern Luxor)



The funerary mask of Tutankhamun, discovered when the tomb was opened in 1922



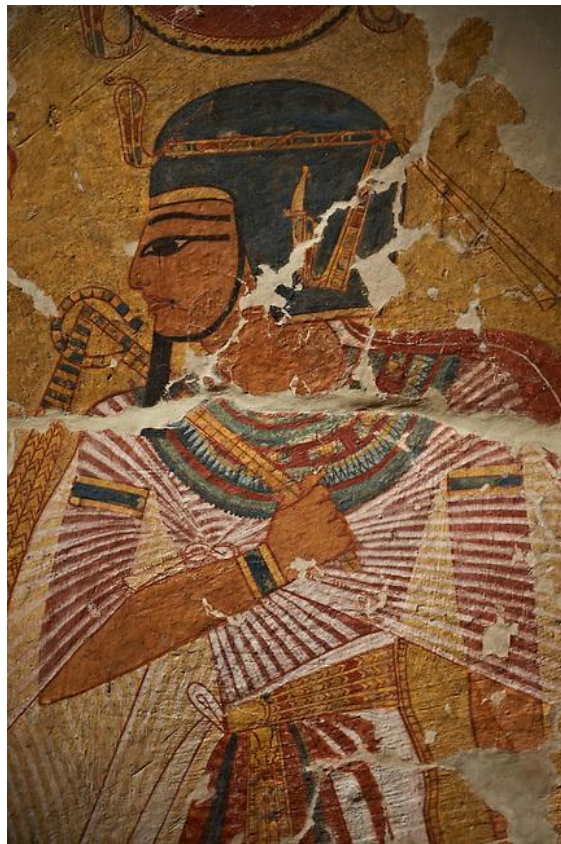
The temple of Amun, modern Luxor



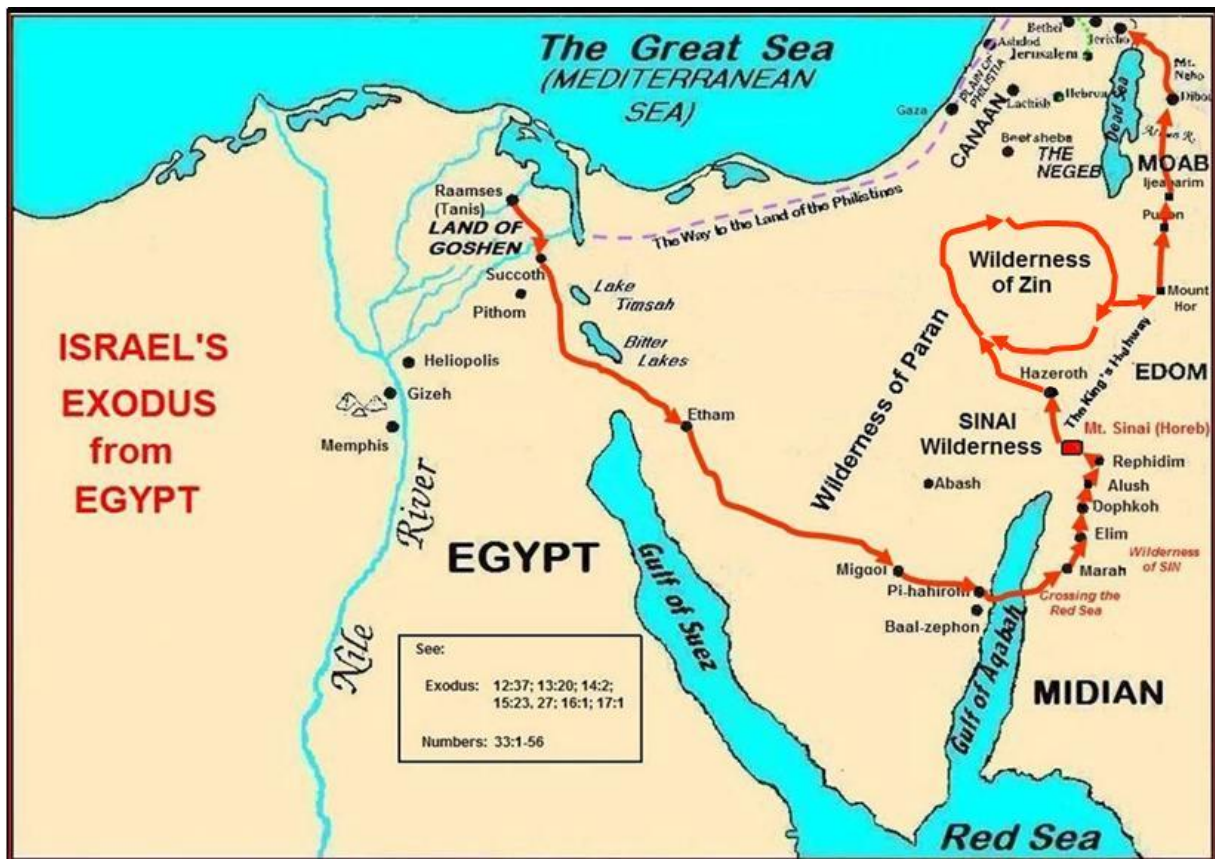
The model, among others, was common in Middle Kingdom Egyptian tombs. They are small models of real boats that are to carry the deceased to the afterlife. However, this boat is a pleasure boat which can be seen in the small box like structure on the boat in which the owner could sit in the shade. These models tell us a lot about how real boats were built in Ancient Egypt because the techniques shown were also used on actual boats.



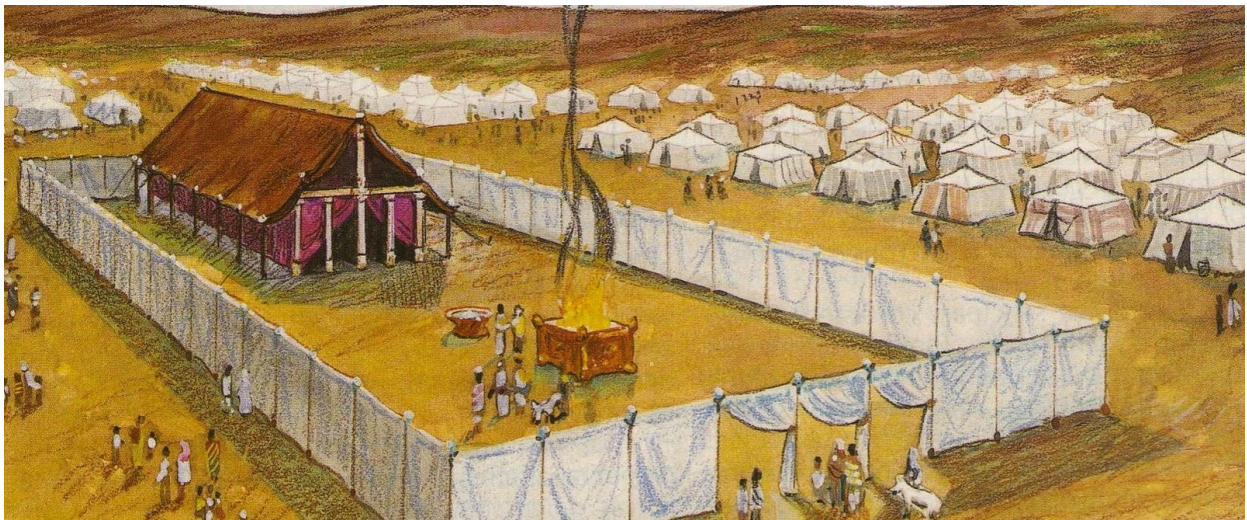
The shores of the Red Sea



Wall-painting of Pharaoh Amenhotep I, from Thebes



Route of the Exodus from Egypt



God commanded Moses to instruct the Israelites to celebrate the Passover on the fourteenth day of the first month. Moses told the Israelites about God's instruction regarding the Passover and they celebrated it on the twilight of the 14th day of the first month in the Desert of Sinai. The Passover is to be celebrated by eating the lamb with unleavened bread and bitter herbs. Some Israelites complained to Moses that they couldn't celebrate the Passover because they became ceremonially clean for going near a dead body. Moses

asked God about it and God answered that the Israelites who has become ceremonially unclean for going near a dead body or Israelites who are away can still celebrate the Passover. However, if a person who is ceremonially clean did not celebrate the Passover, he will be cut off from his people. Any alien that want to celebrate the Passover must follow the regulations. The Israelites set out according to the cloud over the tabernacle. At night, the cloud looked like a pillar of fire. When the cloud lift up from the tabernacle, they will set out. When the cloud settle on the tabernacle, they will encamp at the area. To be seen on the picture: (1) Altar of burnt-offering; (2) laver (3) seven-branched lampstand; (4) Ark of the Covenant; (5) Holy of Holies.



An artist's impression of the high priest

The Tabernacle, Priesthood, and Sacrifices

(Exodus 20-31, 35-40; Leviticus 1-17; Numbers 6-10)

We will spend considerable time looking at Moses the leader and his role in establishing a covenant relationship with Yahweh on behalf of the people. In this session, we're looking for worship lessons. We'll do a survey of the visible pieces that are the manifestation of this covenant: the law, the tabernacle, the priesthood, and the sacrifices.

There's no way we can do justice to these many chapters in just one lesson, but let's look and then draw some lessons for ourselves. Because of the nature of the material, we'll be skipping around. For example, the laws aren't all grouped together, nor are the descriptions of the tabernacle, priestly garments, and the sacrifices.

A. The Kingdom of God

The key unifying concept to grasp is that Yahweh is Israel's King. The law, the tabernacle, and the priesthood all relate to worshipping Yahweh as King. Three passages from the Pentateuch make it clear that Israel considers Yahweh its King. First, the Song of Moses after crossing the Red Sea::

"The LORD will **reign** forever and ever." (Exodus 15:18)

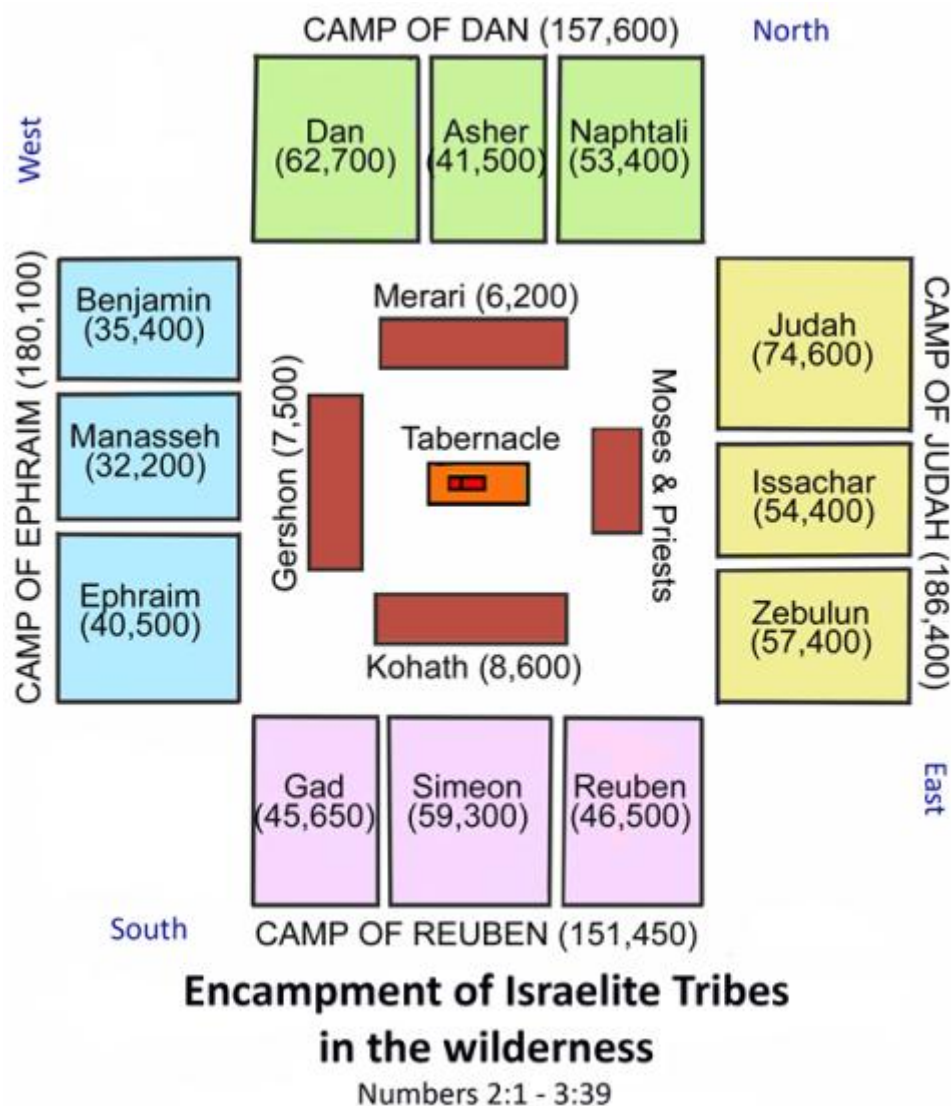
"Reign" is *mālak*, "'to reign,' that is, to be and exercise functions of a monarch."
Also:

"The LORD their God is with them;
the **shout of the King** is among them." (Numbers 23:21)
"He was **king** over Jeshurun when the leaders of the people assembled,
along with the tribes of Israel." (Deuteronomy 33:5)

The giving of the Covenant, which has a number of parallels to a Suzerain Vassal Treaty. The Suzerain or Great King or King of kings makes treaties with kingdoms under him, and in return for obedience and subservience, offers protection and aid. But in this particular case, Israel is the King's favourite of all the kingdoms on earth.

"Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation." (Exodus 19:5-6)

Yahweh's Presence in the Midst of His People (Numbers 2:1-3:39)



Encampment of the Tribes of Israel in the wilderness

Camp Layout of the Israelites after leaving Egypt

After the ancient **Israelites** left Egypt and came out of slavery, God commanded Moses to have them set up their **Wilderness Camp** in a specific way. The **Encampment Layout of the Tribes of Israel** was set up according to groups of tribes placed together on each of the camp's four sides (Numbers 2).

The **Camps of Judah, Issachar and Zebulun** were located on the eastern side of the tabernacle and were collectively under Judah's standard.

The **Camps of Reuben, Simeon and Gad** were placed together on the southern side of the tabernacle and were collectively under Reuben's standard.

The **Camps of Ephraim, Manasseh and Benjamin** were located on the western side of the tabernacle and were collectively under Ephraim's standard.

The **Camps of Dan, Asher and Naphtali** were placed together on the northern side of the tabernacle and were collectively under Dan's standard.

The tribe of Levi was chosen by God to serve as priests and they were placed together around the Tabernacle, with the clan of Gershon on the West behind the tent of meeting, the clan of Merari in the North, the clan of Kohath in the South and with Moses, Aaron and his two living sons in the East in front of the tent of meeting.

No other nation has this special relationship. Instead of being an absent Suzerain, this Great King chooses to live in the midst of his special people -- in a tabernacle or travelling throne room made to his specifications. In the face of the people's sin, Moses had interceded with God for his forgiveness and grace that God's presence might continue in their midst. Indeed, God in their midst is Israel's only distinctive as a nation (Exodus 33:2-3, 12-17).

The very organization of Israel's camp reflected this truth according to Numbers 2:1-3:39. God's presence dwelt in the tabernacle. The priests and Levites were camped closest. Each clan of Levites had its own responsibilities for the tabernacle and its furniture. Then arrayed around them were the twelve tribes, each in its assigned position and order of march, when the camp got ready to move.

Yahweh's Presence is with his people, in their very centre. The same principle should apply to the church today. Christ is not only the theoretical Head of the congregation, he is also to be central in everything we do. Christ in our very midst is what makes the church different from any group of people on earth. At its core, the church is not merely a human organization, but one energized by the Spirit of Christ!

B. The Laws of the Covenant

Through Moses, Yahweh is also the Lawgiver (James 4:12; Isaiah 33:22). Though it is called "the Law of Moses" or "Mosaic Law," it is clearly God's law given through Moses. Certainly, as the Great Suzerain, Yahweh imposes his own laws upon Israel as part of the terms of the Covenant.

Does this mean that the Mosaic Law is designed for all cultures at all times, that it is the one perfect law of God? That's a question that we New Covenant Christians need to explore..

Jesus came to fulfil the Law, not to abolish it (Matthew 5:17-18). One way to view the Law is as:

1. The *civil law* that governed the nation Israel,
2. The *religious law* that detailed the sacrifices and temple ceremonies required for the forgiveness of sin, and
3. The *moral law*, underlying principles such as those found in the Ten Commandments.

1. Civil Law

The civil law contained in the Pentateuch describes property rights, civil liability, and inheritance. Obviously most of the laws given in Exodus and Leviticus are designed to outline the way Israel should conduct itself as a theocratic nation, that is, a nation governed by Yahweh (*theos*, "God"+ *kratia*, "rule"). However, the writer of Hebrews tells us:

"By calling this covenant 'new,' he has made the first one obsolete; and what is obsolete and aging will soon disappear." (Hebrews 8:13)

"They are only a matter of food and drink and various ceremonial washings -- external regulations applying until the time of the new order." (Hebrews 9:10))

The theocracy of Israel finally passed away when the last king of Judah was deposed and the nation was taken into exile. Never again was Israel an independent nation, except for a brief period under the Maccabees. When the people returned from exile, they did so as vassals of the Persians, later the Greeks, and still later the Romans. Only for brief periods did Israel exist as an independently governed nation. The Kingdom of God had seemingly come to an end.

But that Kingdom was fulfilled in Jesus himself. When the Jewish leaders rejected King Jesus, the kingdom was removed from Israel. Jesus said,

"Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit" (Matthew 21:43).

Outside this specific context of the theocracy of Israel, most of the laws don't really apply in other government settings, though many of the principles provide the basis for our tradition of laws in Europe and America.

2. Religious or Ceremonial Law

Exodus and Leviticus describe in great detail the construction of a tabernacle (later, the temple) and the sacrifices required to atone for sin. "Without the shedding of blood there is no forgiveness of sins," we are reminded in Hebrews 9:22b. But the New Testament describes how Jesus, as "the Lamb of God that takes away the sin of the world" (John 1:29), poured out his blood for the forgiveness of sins (Matthew 26:28), once for all and for all time (Hebrews 10:10). The Letter to the Hebrews explains how Jesus is the fulfilment of the Law. So in himself, Jesus fulfilled the religious or ceremonial law.

3. Moral Law

The final kind of law is what we might call the moral law, those moral principles that endure from one age to another. We find them, for example, in the Ten Commandments. "Thou shalt not kill ... thou shalt not commit adultery ... thou shalt not steal ... thou shalt not bear false witness against your neighbour" In the *Shema* we read,

"Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength." (Deuteronomy 6:4-5)

"Love your neighbour as yourself." (Leviticus 19:18)

Jesus said,

"All the Law and the Prophets hang on these two commandments." (Matthew 22:40)

More than anything else, Jesus sent us his Holy Spirit to energize our lives. The Spirit makes the law obsolete.

"By dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code." (Romans 7:6)

"If you are led by the Spirit, you are not under law." (Galatians 5:18)

Is the Mosaic Law Binding on Christians?

The Moral Law certainly hasn't changed. Of the Ten Commandments, the only one which is not commanded of Christians is Sabbath keeping, though this is disputed by my Seventh Day Adventist brothers and sisters. Certainly, the principle of rest is seen in the life of Jesus. But observance of the Seventh Day was not imposed by the Jerusalem Council on Gentile Christians (Acts 15:23-

29). In fact, Paul warns the Colossian church that was having problems with Jewish teachers:

"Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day."
(Colossians 2:16)

With the exception of the Sabbath commandment, all the rest of the Ten Commandments are reiterated in New Testament lists of sins.

Jesus came to fulfil the Kingdom his Father had established, to fulfil the Law his Father had instituted, and to live out in his life the quality of life to which the Law aspired. "I didn't come to abolish the Law and the Prophets," Jesus said, "but to fulfil them" (Matthew 5:17). And Jesus did fulfil them all -- by his life, by his sacrificial death, by instituting a New Covenant, by his Messiahship to reign under his Father, by his resurrection, and by sending the Spirit.

C. Tabernacle

While Jesus fulfilled the religious and ceremonial law, when you understand the Jewish institutions and ceremonies, you have a much greater realization of and appreciation for what Christ has done. First, we'll examine the tabernacle..

The first "tent of meeting" was a simple tent that Moses pitched outside the camp, the place where Moses routinely spent time in God's presence, so intensely that his face would glow (Exodus 33:7-11).

But God revealed to Moses on Mount Sinai the details of how the tabernacle of Yahweh was to be constructed under the Covenant that formerly recognized Yahweh the Suzerain-Protector of Israel. He was to dwell in their midst in an elaborate tent as might a desert monarch..

The keys to understanding the tabernacle are two-fold:

1. It is the throne-room and precincts of the King's dwelling.
2. Moses received the exact pattern on Mount Sinai to be reproduced by skilled craftsmen, detail by detail.

"Make this tabernacle and all its furnishings **exactly like the pattern** I will show you." (Exodus 25:9, 40)

The writer of Hebrews makes the point that the Tabernacle in the Wilderness was not the primary place God dwelt, but an earthly representation of God's dwelling in heaven.

"They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: 'See to it that you make everything **according to the pattern** shown you on the mountain.'" (Hebrews 8:5)

Craftsmen and Materials

The Holy Spirit came upon two men, Bezalel and Oholiab, with the artistic ability, craftsmanship, and capability to supervise those who built the structures and fashioned the furniture and related utensils (Exodus 31:1-5). The materials were supplied by the offerings of the people.

"Everyone who was willing and whose heart moved him came and brought an offering to the LORD for the work on the Tent of Meeting, for all its service, and for the sacred garments. All who were willing, men and women alike, came and brought gold jewellery of all kinds.... They all presented their gold as a wave offering to the LORD...." (Exodus 35:21-22)

The response was overwhelming! For example, nearly one ton of gold was offered (Exodus 38:24) before Moses called for a halt to the offering (Exodus 36:6-7).

Three Names for the Tabernacle

The Tabernacle in the Wilderness is known by three terms in Scripture, each of which refers to a different aspect of its significance:

1. **Sanctuary** emphasizes the sacredness or holiness of the place. This is the most common designation, *miqdāsh*, "holy place, sanctuary, chapel, hallowed part," from *qādash*, "to be hallowed, holy, sanctified," the state of that which belongs to the sphere of the sacred, distinguished from the common or profane. Later this word is used to describe Solomon's temple.
2. **Tabernacle**, literally, "tent, dwelling," emphasizes the nearness and closeness of God's presence dwelling with the Israelites in the midst of their camp.
3. **Tent of Meeting**, emphasizing that function of being a place of "meeting" between God and his people.

The Tabernacle Itself (Exodus 26-27)

The tent itself was a fairly elaborate affair -- compared to modern-day camping tents, at least. It was designed to be grand enough to be the portable earthly dwelling place of Yahweh. Assuming that a cubit (the measurement from the elbow to the finger tips) is about 18 inches, the dimensions of the tabernacle were 45 feet long, 15 feet wide, and 15 feet high (13.7 m. x 4.5 m. x 4.5 m.;

Exodus 26:15-30). It was divided into two rooms -- the Holy of Holies, where the ark was kept (the inner sanctum, which was a 15 foot cube), and the Holy Place, where the priests tended the table of showbread, the lamp stand, and the altar of incense. The tabernacle seems to have been constructed of a series of acacia-wood frames set side by side, covered with gold leaf, set into silver bases. The tabernacle was draped with four separate coverings, made in panels and fastened together with gold and bronze clasps. From the inside out they were:

1. **Tapestry**, beautiful tapestry that decorated the inside of the tabernacle, visible on the ceiling and walls from within:
2. "... curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman" (Exodus 26:1).
3. **Goat's Hair**, spun and woven goat's hair, the material commonly used for making tents. It was probably nearly black, the first protective covering over the expensive tapestry.
4. **Ram Skins Dyed Red** were next.
5. **Hides**, on the outside of the tabernacle, were apparently from sea cows, dugongs, or dolphins. They provided protection against the sun, rain, and frost.

The tapestry featured cherubim, supernatural winged creatures whose duty was to guard and protect. It is apparently similar to a sphinx, examples of which have been found throughout the Ancient Near East. The Assyrians and Babylonians had large winged bulls and lions to provide protection to the king in grand palaces.

The tabernacle or tent was located in a sacred courtyard measuring 150 feet by 75 feet, separated from the common areas by a 7.5 foot high curtain of finely-twisted white linen (Exodus 27:9-19).

Many teachers have been tempted to spiritualize the tabernacle and its materials. Ram skins dyed red covering the tabernacle is too good to pass up; of course, it represents sacrifice, they say. I remember a pastor saying, "Bronze speaks of judgment," but I've looked in vain in Scripture to find a convincing passage. However, the function of the pieces of furniture in the courtyard and tabernacle proper can teach us some important lessons about worship, as we'll see in a moment.

It is clear that there is a gradation in metals used the closer you get to the ark. While bronze is used in the courtyard area for outside furniture, silver is used in the bases of the tabernacle frames, while gold covers the ark and other furniture within the tent. There is also a gradation of holiness. Common people could be involved in fellowship sacrifices within the courtyard, priests could enter the

Holy Place, but only the high priest could enter the Holy of Holies -- and even then only once a year.

Tabernacle Furniture (Exodus 25, 27, 30)

Let's look briefly at the tabernacle furniture -- all very functional. Each piece was fitted with rings and poles so it could be carried by the Levites when the camp moved. Beginning from the gate of the courtyard:

1. **Altar of Burnt Offering.** The altar was an acacia wood box covered with bronze sheets, about 7.5 feet square and 4.5 feet high, topped by a grate, filled with earth, with horns at each corner. Here offerings were made to the Lord, both animals and grain.
2. **Bronze Laver or Basin.** This was a basin made of solid bronze set on a bronze stand. It was filled with water for the priests to wash their hands and feet before making an offering or entering the tabernacle. No dimensions are given in the Bible.
3. **Table of Showbread.** "The bread of the Presence" (NIV, NRSV), "shewbread" (KJV) is literally "bread before the face." The table made of acacia-wood, plated in gold, measuring 3 feet by 1.5 feet and 2.25 feet high. It bore 12 flat loaves of bread, one for each of the tribes, which were refreshed weekly. It symbolized providing food for the King in their midst.
4. **7-Branched Lampstand.** The lampstand elevated seven oil lamps high enough to illuminate the entire Holy Place. The lamps were probably open saucers with a wick draped over a lip formed in one end of the vessel burning olive oil. The lamps were to remain lit always. No dimensions are given for the lampstand.
5. **Altar of Incense.** This altar is 1.5 feet square and about 3 feet high, with horns on each corner, and made of acacia-wood, plated with gold. It was used to burn sweet-smelling incense in the presence of the Lord, as might be burned in the presence of an earthly monarch.
6. **Ark of the Covenant** (Exodus 25:10-22). The ark in the Holy of Holies was the most holy object of all, a gold-covered acacia-wood chest (dimensions 3.75 by 2.25 feet and 2.25 feet high) that served as the portable throne of Yahweh. The top lid made of pure gold and called the "atonement cover" (NIV), "mercy seat" (NRSV, KJV), is the Hebrew noun *kappōret*, literally, "performance of reconciliation or atonement" or "place of atonement," from *kāpar*, "make an atonement, make reconciliation." At each end of the cover was a solid gold cherub. These cherubim faced each other with their "wings spread upward, overshadowing the cover" (Exodus 25:20). Kitchen says these were "possibly winged sphinxes, such that the box was base and footstool and the

cherubs a throne for the invisible deity." The idea that this was a throne is supported by several verses:

"There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites." (Exodus 25:22, cf. Numbers 7:89)

7. "... The ark of the covenant of the LORD Almighty, who is enthroned¹⁷ between the cherubim." (1 Samuel 4:4 and elsewhere)

The ark contained the tablets of the Ten Commandments called the Testimony or Covenant. At various times it also contained a pot of manna (Exodus 16:33; Hebrews 9:4) and Aaron's rod that budded (Numbers 17:10).

Completing the Tabernacle (Exodus 39-40)

Exodus provides a great deal of detail about the construction of the tabernacle. When you see the scope of preparing the frames, coverings, tapestries, posts, sockets, furniture, as well as all the necessary incense, anointing oils, priests' garments, and utensils for the service in the tabernacle, you can see how large a task it was.

But when the job was complete, Moses took a careful tour to make sure everything had been done correctly.

"Moses inspected the work and saw that they had done it just as the LORD had commanded. So Moses blessed them." (Exodus 39:43)

Moses had delegated the specialized work of preparing this desert sanctuary. Now he inspected it. Proper delegation includes accountability at appropriate intervals.

The tabernacle was erected on the first day of the second year of the Israelites' sojourn in the wilderness (Exodus 40:17).

The Cloud and the Glory (Exodus 40:34-38)

As soon as the tabernacle was erected -- apparently even before it was dedicated -- God entered his dwelling.

³⁴ Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle. Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the LORD filled the tabernacle." (Exodus 40:34-35)

Can you imagine what that was like? Whoosh! The cloud of God's direction moves over the tent and the Shekinah glory of God fills the tent in overwhelming Presence -- so much that Moses couldn't enter until later (Numbers 7:89).

Dedicating the Tabernacle

The priests (Leviticus 8) and Levites (Numbers 8:5-26) were consecrated. The tabernacle and all its accoutrements are dedicated (Numbers 7), and the ministry in the tabernacle begins for the first time. At the end of the dedication ceremony, we read:

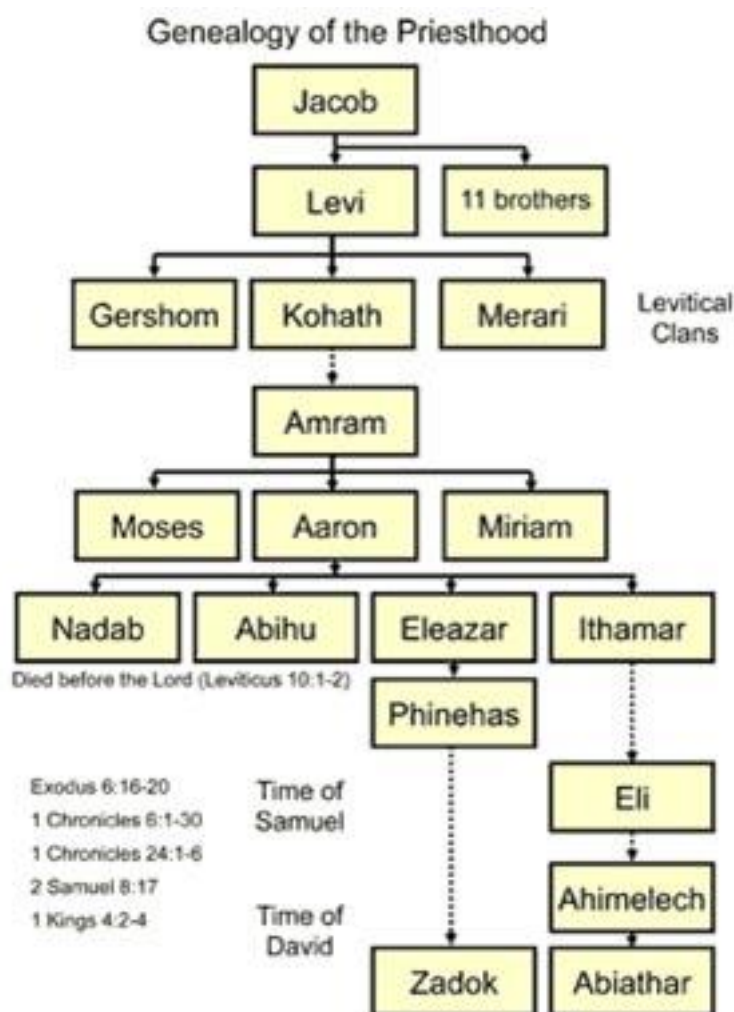
"Moses and Aaron then went into the Tent of Meeting. When they came out, they blessed the people; and the glory of the LORD appeared to all the people. Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown." (Leviticus 9:23-24)

Flow of Worship in the Tabernacle

As I've thought about the order of objects as one enters the tabernacle complex from its entrance on the east, I see a progression as one approaches the very presence of God, a progression that is typical of Christian worship as well as Old Testament worship. Since the High Priest was the only person who could enter the Holy Place, we'll use him as our example of worship.

1. **Entering.** We enter into prayer to begin to seek God and draw near to him.
2. **Sacrifice and confession of sin** are represented by the bronze altar where sacrifices for sin were made. Christ is our sacrifice since our sin has caused an estrangement from God. As we confess our sins in humility and look with faith to his sacrifice for us on the cross, we connect with his grace and atonement.
3. **Cleansing and forgiveness** are represented by the bronze laver or basin. We receive his forgiveness and cleansing by faith with thankfulness.
4. **Worship** is the next step. As the priests tended the lamps, the table, and the altar of incense, we offer regular thanksgiving and praise to God in the Holy Place, as a sweet fragrance before him.
5. **Encounter with God** in the Holy of Holies is the ultimate goal. We hear this in Moses' plea, "Show me your glory" (Exodus 33:18) and in Paul's cry, "that I may know him" (Philippians 3:10). Before him in the Holy of Holies, our words are no longer necessary as we bask in his presence and look forward to the day in the City of God when we shall "see his face" (Revelation 22:4)! Come soon, Lord Jesus!

D. The Priests, Levites, and Sacrifices



Prior to Sinai, we've seen a few priests -- Melchizedek and Jethro -- but for the most part, sacrifices were offered by a patriarch on behalf of his family. However, as the nation of Israel was formed in the wilderness at the foot of Mount Sinai, God set up a specific pattern for atonement from sin, so that the people encamped around him might be cleansed from their sins and remain a holy people.

Priests

Priest in Hebrew is *kōhen*, from which we get the common Jewish surname "Cohen." The

etymology of the word is obscure.¹⁸ The priests were charged with ministering to the Lord, first and foremost. Daily they offered sacrifices, burned incense in the Holy Place, and tended the lamps on the lamp stand. Weekly they renewed the bread of the Presence and ate the old loaves. Their first focus was on God.

But their second focus was on the people of Israel. The priests attended all of the sacrifices in the tabernacle, catching the blood as the animal died, offering a portion on the altar, and eating the portion assigned to the priests. It was hard work!

Levites

The workers in the tabernacle consisted of two groups: priests and Levites. Levites were all those who were part of the tribe of Levi. The priests were part of the tribe of Levi also, but were in addition descendants of Aaron, Moses' brother. It's confusing. All priests were Levites, but not all Levites were priests.

During the Exodus, the Levites had particular duties in setting up and taking down the tabernacle, preparing it for transport, and actually carrying the ark and other furniture (Numbers 3). It is possible that they had some duties as tabernacle staff as well (Deuteronomy 18:1; 17:9). During the period of the Judges, they may have officiated at other legitimate altars to Yahweh besides the one at Shiloh (Judges 17-18). We're just not sure.¹⁹ The present-day Jewish surnames "Levi" and "Levine" come from this tribal name.

Tithing

The priests and Levites were to receive no inheritance in the Promised Land; rather they would be supported by the tithes of the people. The Lord told Moses:

"I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting." (Numbers 18:21)

Then one tenth of their tithe was to be given to the priests to help support their families (Numbers 18:26). In addition, the priests received a portion of the sacrifices and grain offerings for their families to eat (Numbers 18:8-20).

Throughout the history of Israel after this, when the nation's faith was strong, the tithe was available to support the ministry, but when it was weak, revival was necessary to restore the practice of tithing (2 Chronicles 2:2-10). In Malachi's day, the Lord renewed the command -- and the accompanying promise:

"Bring the whole tithe into the storehouse, **that there may be food in my house**. Test me in this,' says the LORD Almighty, 'and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.'" (Malachi 3:10)

Jesus certainly paid tithes. And while he said little about tithing (Luke 11:42), Paul applied the principle to New Testament ministers:

"Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel." (1 Corinthians 9:13-14)

Priestly Garments (Exodus 28 and 39, Leviticus 8:7-9)

The priests wore special garments that distinguished them from the people, "to give them dignity and honour" (Exodus 28:40). Here they are, working from the outside in:

	High Priest	Regular Priests
Sacred crown of gold, engraved with the words: "Holy to the Lord."	High priest only	None
Turban of linen, different types	<i>Miṣnepet</i>	<i>Migbāʿ</i>
Breastpiece , colourful, like the ephod, with 12 stones representing the 12 tribes, plus a pocket in which to put the Urim and Thummim, which seem to be lots used to seek God's will.	High priest only	None
Ephod , "a sleeveless linen waistcoat" worn over the robe.	Ephod made with gold; blue, purple and scarlet yarn; and finely-twisted linen.	Plain linen ephod, at least in David's time.
Robe of the ephod, made of blue cloth, the hem with alternating embroidered pomegranates and gold bells.	High priest only	None
Sash	Embroidered sash	Regular sash
Tunic , linen, ankle-length	Perhaps checkered.	Plain white linen
Breeches , linen	Fine-twisted linen	Regular linen
Footwear	None	None

The Aaronic Blessing (Numbers 6:22-27)

One of the ministries of the priests was to bless the people of Israel with these words:

"The LORD bless you and keep you;
the LORD make his face shine upon you
and be gracious to you;
the LORD turn his face toward you
and give you peace." (Numbers 6:24-26)

This blessing uses the idea of "face" twice. In the Ancient Near East to see one's face was to experience a person's immediate presence. To make one's face "shine" indicates metaphorically "a cheerful face expressing good will." May God smile upon you. "To lift up one's face" or countenance towards a person meant to give them full attention and, presumably, grant them what they ask.

God explains through Moses, "So they will put my name on the Israelites, and I will bless them" (Numbers 6:27). Speaking the divine name of Yahweh over the people will have the effect of conferring his authority and blessings upon them. This gives us some idea of the power of the Name. Similarly, in the New Testament:

"Therefore God exalted him to the highest place and gave him the name that is above every name, that **at the name of Jesus** every knee should bow, in heaven and on earth and under the earth." (Philippians 2:9-10).

What a privilege we have speaking the Name over people and blessing them!

The Sacrifices

Much of Leviticus involves a detailed explanation of the various sacrifices offered in the tabernacle. We see five major kinds of offerings:

1. **Burnt Offering** (Leviticus 1; 6:8-13). In all the other offerings only a portion was offered and the rest was eaten by the priests as part of the atonement. But in the burnt offering, the entire sacrifice is consumed on the altar, not just a part. This offering is designed to make atonement for the offerer's sin. We'll look at it in detail below.
2. **Grain Offering** (Leviticus 2; 6:14-23). It is an offering or gift to God from one's crops. A portion is kept by the priests for their share.
3. **Peace or Fellowship Offering** (Leviticus 3; 7:11-34). This offering was accompanied by the communal celebration of the worshippers who shared in the meat of the offering. There are three sub-types:
 - a. A **thank offering** was an expression of thanks for deliverance or blessings granted.
 - b. A **votive sacrifice** was offered to give thanks for a blessing or deliverance following a vow.

- c. The **freewill sacrifice** was joyously and willingly presented to express a general thankfulness to God, with no specific deliverance in mind.
4. **Sin (Purification) Offering** (Leviticus 4:1-5:1; 6:24-30). The sin offering and guilt offering are very similar. The primary purpose of the sin offering is to purify people from an unwitting sin. The priest must partake of this offering as part of the atonement (Leviticus 10:17).
5. **Guilt (Reparation) Offering** (Leviticus 5:14-6:7). The guilt offering differs in that a restitution is required -- either to God or to another person -- in addition to the sacrifice. The primary purpose was to make atonement for desecration or mishandling of sacred things.

Repentance Is Necessary

It's important to realize that the sacrifices were more than bare ritual; they were God's means of atonement for sin. But to be effectual, they must be accompanied by a sincere repentance. Sacrifice without real repentance has always been repugnant to God; just as Christians who sin flagrantly because they know God will forgive them is a travesty of grace. The Lord spoke through the prophet Isaiah:

"The multitude of your sacrifices
 -- what are they to me?' says the LORD.
 'I have more than enough of burnt offerings,
 of rams and the fat of fattened animals;
 I have no pleasure
 in the blood of bulls and lambs and goats....
 Stop bringing meaningless offerings!....
 Your hands are full of blood;
 wash and make yourselves clean.
 Take your evil deeds out of my sight!
 Stop doing wrong, learn to do right!
 Seek justice, encourage the oppressed.
 Defend the cause of the fatherless,
 plead the case of the widow.'"
 (Isaiah 1:11,13, 15b-17)

God calls us to be a holy people for whom holiness becomes a new way of life, rather than rebellion and sin as the norm. The sacrifice of Christ for our sins is designed to do what we cannot do -- cleanse ourselves from sin. But he expects us to repent and cooperate with the Holy Spirit to change our hearts -- and our behavior! Yes, his forgiveness is always there for us when we sin, but he calls us to a far better way of life! The apostle John wrote:

"My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence -- Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world." (1 John 2:1-2)

Special Sacrifices

It is important to be aware of three special types of sacrifices -- though, of course, there are many details we must skip for lack of time.

1. **Morning and Evening Sacrifices** (Exodus 28:38-39; Numbers 28:1-8). One lamb to be offered as a burnt offering in the morning, another at twilight. There were also Sabbath offerings and monthly offerings.
2. **Passover** offerings were a special kind of fellowship offering, in which the family ate the lamb that was sacrificed (Exodus 12; Numbers 9; Deuteronomy 16).
3. **Day of Atonement** (Yom Kippur, Leviticus 16) is the day each year when the high priest seeks atonement for the sins of the whole nation. First, he sacrifices a bull to make atonement for his own sins. Then from two goats, one is selected to be a sin offering for the nation. The blood of both the bull and the goat is sprinkled on the mercy seat of the ark in the Holy of Holies. Then the high priest turns to the scapegoat.

"He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites -- all their sins -- and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task. The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert." (Leviticus 16:21-22) This mission of carrying on oneself the sins of the people is fulfilled in Jesus. Christ is our scapegoat.

"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed." (1 Peter 2:24)

Steps in a Burnt Offering (Leviticus 1:3-9)

I think it is useful to study briefly a typical burnt offering to atone for a person's sins. The details concerning this offering are found in Leviticus 1:3-9. Notice these steps:

1. **Sacrifice is without defect** (verse 3). We can't pawn off on God a substandard animal; it must be perfect. And because it is without defect, it is expensive for the worshipper. Sin is costly -- that's one of the messages of sacrifice. Of course, Christ is the ultimate sacrifice. We have been redeemed

"with the precious blood of Christ, a lamb without blemish or defect" (1 Peter 1:19).

2. **Offerer lays his hand on head of animal** (verse 4). Laying on of hands is accompanied by confession (as in Leviticus 16:21), and involves imparting one's sins to the animal that God has accepted as a substitute. This is the basis of the concept of the Substitutionary Atonement. In this case, God accepts from us the death of a lesser being for a greater. But the sacrifice that God provides for us is the Greater for the lesser.
3. **Offerer slaughters the animal** (verse 5a). The priest doesn't do the killing here; it is at the hands of the sinner himself -- a graphic reminder of the appropriate penalty for our sin and rebellion against God.
4. **Priest collects the blood and sprinkles it against the altar** (verse 5b). While the animal is being killed by slitting its throat, a priest holds a basin to collect the blood, then sprinkles it against the altar to make atonement. "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life." (Leviticus 17:11)
5. **Offerer skins and cuts the sacrifice in pieces** (verse 6). Offering a sacrifice involves the sinner in getting up close and personal with the process. It isn't pretty!
6. **Priest puts the pieces of the sacrifice on the altar** (verses 7-8). The priest arranges the wood and the sacrifice on the wood.
7. **Sacrifice is completely consumed on the altar** (verse 9). None of this burnt offering goes to the priest³⁶ -- it is all offered to the Lord on behalf of the sinner.

When I've taught about sacrifice, I've found it useful to ask for a volunteer from the class, get him down on all fours, and demonstrate the steps involved. It makes it more real when I get out my pocketknife and a bowl to collect his blood!

Priests Participate in the Sacrifice (Leviticus 10)

One of the sad incidents that relates to the tabernacle was the death of Aaron's older sons, Nadab and Abihu, who "offered unauthorized fire before the LORD, contrary to his command" (Leviticus 10:1). They both died before the Lord for the sacrilege, possibly committed when they were drunk (Leviticus 10:9). Moses cites the importance of recognizing God's holiness -- especially for those who approach God as priests!

"Among those who approach me
I will show myself holy;

in the sight of all the people
I will be honoured. " (Leviticus 10:3)

Aaron and his remaining sons, Eleazar and Ithamar, are in shock following the deaths. They neglect the remainder of the procedures for offering sacrifice, in particular, partaking of a part of the sacrifice, which was their obligation as priests. Moses rebukes Aaron's sons for this infraction of the rules God had given through him for conducting the sacrifice:

"Why didn't you **eat the sin offering** in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by **making atonement for them** before the LORD. Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded." (Leviticus 10:17-18)

Moses doesn't want more deaths to occur because the remaining priests aren't careful to keep God's commandments. But Aaron replies:

"Today they sacrificed their sin offering and their burnt offering before the LORD, but such things as this have happened to me. Would the LORD have been pleased if I had eaten the sin offering today?" (Leviticus 10:19)

Aaron bares his humanity -- his hurt and anger and bitterness over his two sons who had lost their lives. Just keeping the rules while struggling with a bitter heart would not have pleased God, he says.

The Scripture records: "When Moses heard this, he was satisfied" (Leviticus 10:20). Moses acknowledges the truth of Aaron's words and doesn't insist further.

As I reflect on this story, several lessons occur to me.

1. **God demands holiness and obedience from his servants.** In our day we have little understanding of God's holiness, and might even accuse people who contend for holiness as judgmental. Much of the Book of Leviticus involves learning and appreciating God's holiness.

"I am the LORD your God; consecrate yourselves and be holy, because I am holy.... I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy." (Leviticus 11:44-45)

2. **God demands a pure heart from those who make offerings to him.** Aaron understood this, to his credit -- and Moses accepted it. We see the same principle in Jesus' teaching:

"If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift." (Matthew 5:23-24; cf. Mark 11:25)

3. **God shows mercy when he sees in us a desire to please him**, even if we haven't kept all the rules -- but we mustn't presume upon his mercy. Moses recognized this and didn't trouble Aaron further about his transgression.
4. **The priests are partakers of the altar -- as part of the atonement.** We see an echo of this with reference to the Lord's Supper in the context of eating food offered to idols:

"Is not the cup of thanksgiving for which we give thanks a **participation³⁹ in the blood of Christ**? And is not the bread that we break a **participation in the body of Christ**? ... Consider the people of Israel: Do not those who **eat the sacrifices participate in the altar**?" (1 Corinthians 10:16, 18)

Dear friends, this passage reminds us that when we partake of the Lord's Supper, we are one with Christ's sacrifice for us on the cross!

There is so much more that could be said about the tabernacle, the priesthood, and the sacrifices, but hopefully this lesson has given you an overview of the worship in the wilderness, and later, in the temple.

The Cloud above the Tabernacle (Numbers 9:15-23)

The tabernacle in the midst of Israel's camp reflected the Presence of Yahweh in their midst -- displayed by the presence of the pillar of cloud by day and the pillar of fire by night.

" On the day the tabernacle was set up, the cloud covered the tabernacle, the tent of the covenant; and from evening until morning it was over the tabernacle, having the appearance of fire. It was always so: the cloud covered it by day and the appearance of fire by night. Whenever the cloud lifted from over the tent, then the Israelites would set out; and in the place where the cloud settled down, there the Israelites would camp." (Numbers 9:15-17)

The pillar of cloud -- God's presence -- guided them on their journey -- as you and I seek him to guide us today. We don't know the next leg of the journey, but we are secure as we obediently follow the Lord where he leads us.

The Israelites spent a year camped at Mt. Sinai as Moses received the laws from God, the people entered into covenant with Yahweh, and actually built the tabernacle he had prescribed for his dwelling. Now it was time to leave Sinai and continue the journey toward the Promised Land -- and the cloud lifted.

"In the second year, in the second month, on the twentieth day of the month, the cloud lifted from over the tabernacle of the covenant. Then the Israelites set out by stages from the wilderness of Sinai, and the cloud settled down in the wilderness of Paran." (Numbers 10:11-12)

Scripture records:

Whenever the ark set out, Moses would say,

"Arise, O LORD, let your enemies be scattered,
and your foes flee before you."

And whenever it came to rest, he would say,

'Return, O LORD
of the ten thousand thousands of Israel.'" (Numbers 10:35-36)

The nation of Israel had been formed under God. And Yahweh went with them - led them -- on their journey. The tabernacle was his dwelling in their midst. The priests tended the holy things, and offered sacrifices to seek forgiveness and maintain the nation as a holy people that could continue in God's presence.

All these things -- tabernacle, priests, and sacrifices -- were types and shadows of the true reality that God would bring through Christ, who is both our high priest and our sacrifice.

"The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing....

When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption." (Hebrews 9:8, 11-12)

Prayer

Lord, in the tabernacle we learn a great deal about holiness, atonement, and worship. Help us to love you so much that we will live holy lives before you. Give us a hunger to seek your presence and worship you in the beauty of your holiness. Change our lives.! Fill us with yourself, we pray, in Jesus' name. Amen.

Leviticus

We have found a secondary name for each of the other books ready studied, one which more plainly suggests to English readers the general character of its contents, and we may do the same for Leviticus. It might be called the book of the laws. Not law, but laws. The Book of the Law is a title frequently ascribed to the Pentateuch, but "The book of the Laws" well describes the third division of the Pentateuch, because it is a divine revelation of the laws which were to govern the priests chiefly, in their administration of the Tabernacle service, and their care of the people both materially and spiritually. Remember that the latter are still at Sinai, that Leviticus was given to Moses at that place, and that it is in its nature a supplement to, really a part of, the preceding book of Exodus.

Regarding it, therefore, as a book of laws, what is the first great fact, or law, it contains ? No difficulty is experienced in answering, "The law of the offerings." How many chapters are taken up with the consideration of this law? 1-7 inclusive. What is the law of the offerings? In other words, how many distinct kinds of offerings are enumerated? Five: Burnt, meal, peace, sin, trespass.

You will observe that I have written the name of the second "meal," instead of meat, as being the designation given in the Revised Version (*my preferred version since 1957*), the more correct rendering of the word, and the more befitting the nature of the offering itself, which contains no meat in the sense of flesh as we now use that term.

The Significance of the Offerings.

Many offerings and sacrifices are referred to in the history of Israel, but it will simplify matters very much and save confusion, if we remember that they all fall under this law, they are always one of these five. It does not matter whether they are offered for the priest himself, the nation, a ruler of the nation, or a common person; it does not matter whether the offering is a bullock, a sheep, a goat, a turtle-dove or a pigeon, in any case it is one of these five. In chapter 7, reference is made to offerings for vows, and thanksgiving, and voluntary offerings, but they are simply different aspects of the one trespass offering.

It must not be supposed, of course, that these offerings in themselves satisfied God (Heb. 10:4). Their importance lay in what they symbolized, viz.: the person and the work of the Lord Jesus Christ. The careful study of the offerings will do more to exalt Him in our eyes, and teach us the real character of His vicarious life and death, than any other part of the Bible. C. H. M.'s

Notes on Leviticus will afford help, and also *Mosaic Institutions*, by Moorehead, spoken of in a previous chapter. The best book, however, is entitled, *The Law*

of the Offerings, by Andrew Jukes. It is small and inexpensive, but fuller than any of the others. A good volume, or commentary, on the whole book of Leviticus is found in the Expositor's series, written by the late Professor S. H. Kellogg, D.D.

These offerings do not represent in every case the same aspect of Christ's person and work, but different aspects. In the burnt and meal offerings we see His consecration, in the peace offering His communion and fellowship with God, in the sin and trespass offerings His atoning sacrifice. In all these particulars, however, it is not Christ alone who is thus seen, but we (who are believers) in Christ. Nothing will strengthen our assurance of salvation, or melt our hearts in love toward Him, or awaken our adoration of His character and grace, like an understanding of our position **in** Him as set before us in this wonderful revelation.

The Second of the Laws

After passing from the law of the offerings, what is the next great fact in Leviticus ? The consecration of Aaron and his sons, chapters 8-10. The law about this consecration was really given in Exodus as we saw, and in the present instance we have the first execution of that law ; but to accommodate ourselves to the secondary name of the book, let us call it "The law of consecration." It will be observed that the details of the consecration occupy chapters 8, 9, and are in accordance with the previous commands received. But when we reach chapter **10**, whose content really belong to the present division of the book, an exception occurs.

To understand what follows in the death of Aaron's sons, notice carefully the last verse of chapter 9, which speaks of the sacrifice on the brazen altar in the outer court, and holy fire from the Lord consuming it. It was this fire, the *sante* that consumed the sacrifice, that should have been employed in the censers to burn the incense before the Lord. Nadab and Abihu neglected this, and offered "strange fire," and were instantly slain.

This looks like a terrible punishment for a slight offense. **But the** offense was not slight. It was a flagrant disobedience of **a** plain command, several commands, in short. Not only did they disobey in the matter of the fire (see 16: 12), but also it would seem, in performing an office which belonged only to their father, the high priest, for, as some think, they went into the Holy of holies. Moreover, two went in where only one was permitted. Furthermore, the offense was committed at a very critical moment **in** the history of the people, at the very beginning of their covenant relationship to God. It suggests a somewhat similar occurrence in the opening era of the Christian church (Acts 5: **1**, **2**). In both cases a signal manifestation of the divine displeasure was necessary for the sake of impressing the lesson upon

the whole nation in the one case, and the whole church in the other. It need not be supposed, however, that this punishment involved the eternal loss of the souls of these men. That question need not be raised in this connection at all. It was a case of God's judging in the midst of His people, not a case of His acting among "them that are without." It affords a solemn warning, however, to any within the visible church who would depart in their worship from the plain revelation of God, and to any without, who would seek to approach Him in some other way than the prescribed one (John 14:6; Acts 4:12).

The Third of the Laws

The next law will be found to include the contents of several chapters, 11-22 inclusive, omitting perhaps 16, which treats of a separate subject of much importance. The name usually given to this law (11-22), is that of "The clean and the unclean," and will be found to include such subjects as the creatures that may, or may not, be eaten (11), the ceremonial purification of women (12), the detection and purification of leprosy (13, 14), personal uncleanness (15), the prohibition concerning blood (17), incestuous connections (18), purification of the priests (21, 22), while chapters 19, 20 repeat certain laws given before, doubtless for the purpose of emphasizing them, and the specific punishments attached to them. The three main subjects of the law may be characterized as follows : 1. Food ; 2. Disease ; 3. Personal habits.

Of course, one reason for the enunciation of these laws concerned the health and the morals of the people, and to this day, notwithstanding their imperfect obedience thereto, the Hebrews remain the healthiest and most moral of all races. But a broader reason points to the design of God to keep the nation separate from every other (20 : 25, 26). This applies to all the laws of this book, and has a bearing on what was said in an earlier lesson as to God's purposes in calling Israel to be His special people. They were to be peculiar for the world's sake, as a source of blessing to the whole earth. Nor should it be overlooked that there is a deep spiritual and special significance to many, if not all, of these distinctions and prohibitions. Of those concerning leprosy is this particularly so. It is a striking representation of sin, and will well repay a careful study as the basis of a Bible reading on that subject.

Amid so many things to be specifically noticed, it is difficult to distinguish. But notice the allusion to these laws in Acts 10: 11-16, and see how God raises the thoughts of the apostle, and through him the whole church, far above their Levitical application. See how he teaches that the true cleanness these things typified, was that accomplished through being washed in the blood of the Lamb.

Notice that class of laws which brings out the thought of God's tenderness and care, 19 : 9, 10, compared with Ruth 2: 14-16, also 19: 13 compared

with James 5 : 4. What live topics these furnish for the times in which we live, and how they indicate that the Bible is the source of the true sociology as well as soteriology! This is the book for the modern social and political reformers as well as the preacher.

Notice the teaching in chapters 21, 22 concerning the priestly position, which has such a practical bearing on the standing of believers in Christ in the light of the last lesson. The sons of Aaron were priests by birth, and nothing could break that relationship. There were many things which might interfere with the full enjoyment of their privileges, but the relationship remained. The spiritually-minded student will easily see the application of this to the doctrine of assurance on the one hand, and the distinction between salvation and fellowship or communion on the other.

The Fourth of the Laws

To return to chapter 16, What is its subject? Shall we identify it as "The law of the Day of Atonement"? Observe when it was given (v. 1). It seems to be recorded out of its due order, and yet there must have been some reason for it. Observe that this was the only occasion when the high priest entered the Holy of holies (v. 2). What change took place in his customary garments (v. 4) ? Were these simple garments more in accord with the character of the day as one of sorrow, penitence and humiliation, or since the offerings of that day were entirely expiatory did the garments better typify the holiness of Him who became our atonement ? For whom did the high priest present a sin-offering as well as for the nation (v. 5) ? What peculiar offering was presented for the people on this day (vv. 5-10) ? What special act of the high priest conveyed the idea of the transfer of Israel's sin to the scape-goat (vv. 20-22) ? At what time of the year did this day, (corresponding pretty nearly to the close of our September or beginning of October), come (vv. 29, 30) ? The chief features of this law might be thus specified:

1. Once a year
2. Two goats.
3. Holy of holies
4. Complete expiation

Notice in regard to 4 that the design of the Day of Atonement was the putting away of all the sins of the people from the highest to the lowest, that they may have committed through the whole year. Incidental and occasional sin-offerings during the year, had, it may be, overlooked much of which the people were ignorant, but on this day there was a general clearing-up of everything so that

nothing remained to be atoned for. Blessed be God for a Saviour thus typified, whose blood cleanseth us from all sin (1 John 1:7).

Notice the word for scape-goat in the Revised Version (Azazel), one which gives great difficulty to expositors. Some think that as the slain goat represented Christ satisfying divine justice by laying down His life, the scape-goat represented Him burdened with our sin, deserted by His Father for a season, and delivered for His "bruising" into the hand of the prince of darkness. The goat led into the wilderness brings to mind Matthew 4: 1. Others ignoring the difficulty about Azazel, speak of the slain goat typifying Christ's death as glorifying God with respect to sin in general, vindicating His character and meeting all the claims of His law, even though no sinner were saved (Isa. 49: 1-3; John 12 : 27-31; 13: 31, 32). While the scape-goat gives us the application of His death to the sins of the people. Where are our sins who believe in Christ? God is glorified in putting them away forever through the sacrifice of His Son, "as far as the east is from the west."

Notice the distinction pertaining to the people of God under the gospel as compared with the law, in Hebrews 7: 26-28; 9: 6-14, 24-26; 10: 1-4, 19-22.

The Fifth of the Laws

What is the theme of chapter 23? Read carefully, and write down the names of the various feasts

Sabbath, verse 3 ; Passover, verse 5; unleavened bread, verses 6-8; first-fruits, verses 9-14; Pentecost, verses 15-22; trumpets, verses 24, 25 , Day of Atonement, verses 27-32; tabernacles, verses 33-44.

As the "Day of Atonement" was a fast rather than a feast, it is not enumerated in the above list, though its chronological place is indicated.

Notice that the Sabbath was always a holy convocation, suggesting that meetings for public worship are an essential feature of the observance of one rest day in seven.

Notice that the Passover (1 day) immediately followed by the feast of unleavened bread (7 days), made a single feast of 8 days coming in the spring. The first-fruits followed in early summer, the waving of the sheaf signifying the presentation to the Lord of the whole harvest as His, a beautiful type of Christ in the resurrection (1 Cor. 15: 20). The Pentecost, from a Greek word meaning fifty, was sometimes called "the feast of weeks" (Ex. 34: 22), occurring as it did 7 weeks after the feast of unleavened bread, and "the feast of harvest" (Ex. 23 : 16), since it celebrated the ingathering in the autumn. The feast of trumpets was really the New Year feast (about the last of September or first of October),

reminding them that all their times were in God's hands ; while that of the tabernacles following it so closely, and lasting 8 days, was to commemorate the wilderness journey and the dwelling in booths.

Notice, that some of these feasts must have been ordained only with reference to their observance in the land of Israel after the people had become settled in their national abode.

Notice also that they involved the gathering together of the people, at least the male, in some central place, and for the same object, at least three times a year, and while they were in the nature of joyous excursions, they also contributed to the maintenance of a spirit of fellowship, patriotism and worship. Surely God is a wise Legislator, a benevolent Ruler, and a loving Father !

Notice that the typical and spiritual significance of these feasts must be very rich, though we can not dwell upon it. One who has given particular thought to it speaks of the Passover, the first of the annual feasts, as typifying redemption, the Tabernacle, the last in the list, millennial glory, while between the two we have the resurrection of Christ in the first-fruits, the calling out of the church in the Pentecost, and the ultimate conversion and restoration of Israel in the trumpets, and Day of Atonement.

The Law of the Sabbatic Year

The next great law is found in chapter 25, the name of which is at the head of this paragraph. How often did the Sabbatic year come (v. 4) ? What was to rest in that year (v. 5) ? What use might be made of the natural increase of that year (vv. 6, 7) ? What provision was made for their support the following year (w. 20-22) ?

If it be asked what was the object of this law, two or three thoughts suggest themselves. It would be a good thing for the land to lie fallow a year. It would remind the people of God's ownership of everything, and their stewardship only. It would also quicken their trust in and thanksgiving to God for His benefits. It is well to observe, however, that the law was neglected and proved a contributing cause to their subsequent captivity in Babylon, see 2 Chronicles 36: 21, in the light of the immediate context.

The Law of the Jubilee Year

How often did the Jubilee year come (v. 10) ? How and when announced (v. 9) ? Who and what was set free in that year? Individuals that had come into bondage and land that had been sold, verses 10, 13-17, 23-28, 39-42, 47-55. On what principle of equity were these transfers to be made (vv. 14-17, 25-27, 50-52) ? On what ground were they to be jealous of oppressing

one another (v. 17) ? What reward promised to obedience (vv. 18, 19) ? Why could not the land be sold out-right (v. 23) ? What does this suggest as to the probable future return of Israel to that land (Isa. 11: 10-16; Jer. 32: 36-42; Ezek. 34: 11-15) ? What exceptions are made to the return of property in the Jubilee (vv. 29, 30, 32, 33) ? It has been suggested that this provision was made to encourage strangers to settle among them. They could not purchase land, but might purchase houses in walled cities as convenient for purposes of trade, etc. What prohibition is laid in the matter of slavery (vv. 39-42) ?

It is unnecessary to point out that the Jubilee must have been "the most soul-stirring and enrapturing" of all the Jewish solemnities. It was connected with the Day of Atonement and based upon what it effected. Redemptive joy- comes through the shed blood of the great Substitute. The feast bore witness to the glad day spoken of for Israel by all the prophets.

The Types of Christ

Leviticus is so full of precious suggestions of the person and work of Christ, that to enumerate them would be to repeat a large part of what has been said. But the three most conspicuous types are:

The offerings.

The priesthood.

The two goats.



A bronze statue of the sacred bull of Apis, found at Memphis

The Five Major Offerings in Leviticus

Scripture Passage:

Leviticus 1:1-2

1: And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2: Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

Identity of the Five Offerings:

The Levitical sacrificial system had five separate and distinct offerings that could be made to the Lord. These are the five major offerings that are introduced in the first five chapters of Leviticus. They are:

The Burnt Offering (Leviticus 1)

The Meat Offering (Leviticus 2)

The Peace Offering (Leviticus 3)

The Sin Offering (Leviticus 4)

The Trespass Offering (Leviticus 5)

Other offerings are mentioned in the Mosaic Law. These other offerings include those made for a vow (called votive), thank offerings, drink offerings, heave offerings, and wave offerings. However, these offerings are usually, if not always, a subset of the five major offerings. For instance, the thank offering is a type of peace offering. These offerings will not be considered in detail in this introduction.

Purpose of the Five Offerings:

The offerings of the law almost require a threefold approach.

- First, they provide a way for the Israelites to make and keep a right relationship with God.
- Second, they are a type of Jesus Christ and a description of His sacrifice for us.

- Third, they are a pattern for our own approach to God. The difference between the Old Testament Israelites and the New Testament saints is the Israelites were to

Survey of the Five Major Offerings:

Burnt Offering (Leviticus 1)

- Only offering to be totally consumed on the altar with nothing eaten by men
- First offering mentioned by name in the Bible (Genesis 8:20) And Noah built an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.
- Most common of the offerings mentioned in scripture (197 times)
- Voluntary offering and a sweet savour to the Lord
- Indicates entire surrender

Meat Offering (Leviticus 2)

- Only offering made without the shedding of blood and without an animal sacrifice
- Offering of fine flour; no animal flesh
- Voluntary offering and a sweet savour to the Lord
- Indicates a living sacrifice

Peace Offering (Leviticus 3)

- Only offering in which the offerer could eat of the meat of the sacrifice
- Voluntary offering and a sweet savour to the Lord
- Indicates fellowship or communion

Sin Offering (Leviticus 4)

- Required offering; not a sweet savour
- Dealt with the sinner and the problem of sin
- Indicates payment for the sin nature

Trespass Offering (Leviticus 5)

- Required offering; not a sweet savour
- Dealt with particular sins
- Indicates forgiveness of committed sins

The Five Animals Used in the Offerings: (first mentioned together in Genesis 15:9. And he said unto him, Take me an heifer of three years old,

and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

- **Oxen** – service and strength (*Proverbs 14:4*) Where no oxen are, the crib is clean: but much increase is by the strength of the ox.
- **Sheep** – meekness and purity (*Isaiah 53:7*) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- **Goats** – sin and judgment (Christ became sin for us)
- **Pigeon** – poverty (*Leviticus 12:8*) And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.
- **Turtledoves** – innocence (*Psalms 74:19*) O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor forever.

The Order of the Five Offerings in Leviticus 1-5

They mark a progression of closeness to God with the first offering mentioned being the closest to God and the last one being the first step in approaching God. This seemingly backwards approach is not unusual in the Bible. God usually begins from His perspective, not ours. He describes the furniture of the most holy place first and then proceeds to the holy place and the courtyard. He creates heaven and then earth (*Genesis 1:1*) In the beginning God created the heaven and the earth. He lists the three-part nature of man as spirit first, then soul, then body (1 Thessalonians 5:23)

First, consider the order of the offerings as they point to the sacrifice of Christ.

Burnt Offering

Christ surrendered Himself entirely to God being fully consumed in His commitment (Philippians 2:6-8) Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? [8] Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

Meat Offering	Christ gave Himself as a living sacrifice continually doing the will of the Father. (<i>John 4:34</i>) Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
Peace Offering	Christ made peace with God on the behalf of man (<i>Ephesians 2:13-14</i>) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. [14] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
Sin Offering	Christ atoned for our fallen sin nature on the cross and satisfied the wrath of God (<i>Isaiah 53:10-11</i>). Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. [11] He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <i>Hebrews 9:26</i> . For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
Trespass Offering	Christ paid for our individual sins in His death on the cross (<i>Hebrews 10:12</i>). But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

However, when we come to God, we must do so in reverse order. Notice the following table with the offerings given in reverse order and their symbology explained.

Trespass Offering	We realize the guilt of our sins and our need for forgiveness of these sins in Jesus Christ (1 John 2:2) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
Sin Offering	We need a power that can even conquer our sin nature or else we will lose our salvation as soon as we gain it (2 Corinthians 5:21) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
Peace Offering	We find that through the cross of Christ He opened the way for true fellowship with God (1 John 1:3). That which we have seen and

heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

Meat Offering Through His obedient life, Christ shows us the way to be a living sacrifice for God (Romans 12:1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Burnt Offering We find the greatest blessing in being fully consumed in our commitment to God (Philippians 2:17) For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

The Burnt Offering:

The burnt offering is the first offering specified by name in the Bible. Noah offered burnt offerings when he left the ark (Genesis 8:20) And Noah built an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Abel's offering was certainly a burnt offering as well although it is not called such (Genesis 4:4). And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering. The burnt offering is also the most common of the offerings mentioned in scripture and probably the most commonly offered. The table shows the five offerings in rank as to which of them are mentioned most in scripture.

Burnt Offering	197
Meat Offering	123
Sin Offering	119
Peace Offering	43
Trespass Offering	36

1. THE BRINGING OF THE BURNT OFFERING (Leviticus 1:1-3) And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, [2] Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. [3] If his offering be a burnt sacrifice of the herd, let him offer a male without

blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

1. According to the Word of the Lord (Leviticus 1:1) And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

1. As a continuation of the earlier books of the law

1. Leviticus 1:1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, “And the Lord”
 2. The conjunction, “And,” indicates a continuation
 3. Leviticus is a continuation of the law of Moses

2. The Lord called unto Moses

1. The Lord spoke to Moses many times

1. The seven-word verse, “And the LORD spake unto Moses, saying,” is found 72 times in the Bible; all in Exodus, Leviticus, or Numbers.
 2. Many other times a slightly different wording is used

2. However, the times that the Lord called unto Moses are limited

1. The Lord called unto Moses out of the burning bush (Exodus 3:4) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. This was the call of Moses to deliver the Israelites out of Egypt

2. The Lord called unto Moses out of Mount Sinai (Exodus 19:3) And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; (20) – this is on the occasion of the giving of the Ten Commandments

3. The Lord called unto Moses out of the midst of the cloud (Exodus 24:16) And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

This is when Moses entered the top of Mount Sinai in order to receive the remainder of the law

4. The Lord called unto Moses out of the tabernacle of the congregation (Leviticus 1:1) And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, this is when the Lord gives the sacrificial system of atonement to Moses

3. God spoke to Moses out of the tabernacle of the congregation

1. This could not be done until the tabernacle was completed and set up according to the command of the Lord (Exodus 40:1-2) [1] And the LORD spake unto Moses, saying, [2] On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. (16-17, 33-35)
2. It was through the tabernacle that the Lord dwelled among the children of Israel (Exodus 25:8) And let them make me a sanctuary; that I may dwell among them.

(Exodus 29:44-45) [44] And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. [45] And I will dwell among the children of Israel, and will be their God. (Leviticus 26:11) And I set my tabernacle among you: and my soul shall not abhor you.

(Ezekiel 37:27-28) [27] My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. [28] And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

(Revelation 21:3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

3. The Lord spoke to Moses from between the two cherubim that stood over the ark of the covenant (Exodus 25:20-22) [20] And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. [21] And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. [22] And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

(Numbers 7:89) And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

2. Unto the Lord (Leviticus 1:2) Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.
 1. They had to bring the offering to the place where God had chosen to put His name (Deuteronomy 12:5-6) [5] But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: [6] And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:
 2. To bring their offering to the priests was to bring it to the Lord
 3. The burnt offering was especially offered unto the Lord because all of it was burned to Him (Leviticus 22:18) Speak unto Aaron, and to his sons, and unto all the children of

Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

3. Of the Herd and of the Flock (Leviticus 1:2) Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

1. We are to bring of what we have (2 Corinthians 8:12) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

1. The word cattle is often used in scripture in a generic sense. When used this way, as here, it refers to cows, goats, and sheep (Genesis 1:24-25) [24] And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. [25] And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

2. Of the herd and of the flock

1. Herd of cows

2. Flock of sheep or goats

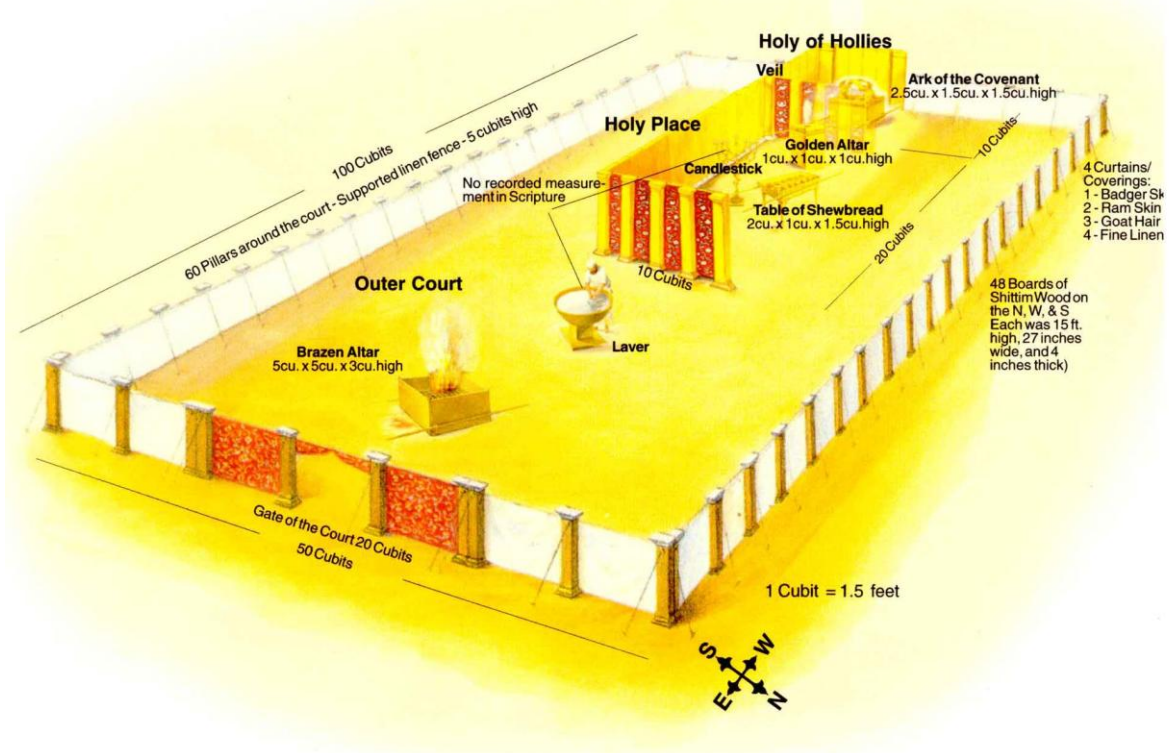
2. Application: Christ came as a man; as one of us (Romans 8:3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Hebrews 2:14-18) [14] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; [15] And deliver them who through fear of death were all their lifetime subject to bondage. [16] For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [17] Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people. [18] For in that he himself hath suffered being tempted, he is able to succour them that are tempted.



The witness of theology. The findings of archaeology concur with the reasoning of theology. The archaeologist, Yosef Garfinkel of Hebrew University, is excavating a site known as Hirbet Qeiyafa, located in the Judean hills not far from the modern-day city of Beit Shemesh. Garfinkel says the central finds presented Tuesday at a Jerusalem press conference — two model shrines, one of clay and one of stone — echo elements of Temple architecture as described in the Bible and strengthen his claim that the city that stood at the site 3,000 years ago was inhabited by Israelites and was part of the kingdom ruled from Jerusalem by the biblical King David. Archaeologists are split over whether King David was a historical figure, a point of dispute that reflects a broader debate over whether the Bible is an accurate record of events. Some scholars believe the text is just that, while others believe it is largely mythical, based perhaps on fragments of fact. The author of this Ebook knew since his study trip to Israel in 2009, that not in the Bible about King David can be verified as being true.

The Structure and Dimensions of the Tabernacle



Construction of the Tabernacle – Exodus 25-27 -

- Holy of Holies = Celestial
- Holy Place = Terrestrial (Garden?)
- Courtyard = Telestial
- Altar and Laver = sacrifice, obedience, baptism, washing
- Menorah = tree of life, the cross, the light of the world (Christ).. Fall
- Table of shewbread and wine = fruit of the tree of life, sacrament, flesh and blood of Christ.. Atonement
- Altar of incense = prayer, sacred ritual prayer, before the veil
- Veil = separation from God... we can rend through the rending of Christ's flesh (Hebrews 10:19–20)
- Ark of the covenant = throne of God, immortality and eternal life

The Golden Garments (8th) of the Kohen Gadol Shemot 28:4:42



Aaron's holy garments

(or all of Israel before their great sin) – Exodus 28 -

- Aaron's garments consecrate him and allow him to minister as a priest. (Ex. 28:3). Consecrate being translated from the Hebrew words meaning to "fill the hand" – sacrificial emblems, olive oil, incense. The "filled hand" is a widespread sign of offering sacrifice.
- Breastplate (Ex. 28:4; includes many of the following items)

- Ephod = apron

Holman Bible Dictionary – “Priestly garment connected with seeking a word from God . . . In early OT history there are references to the ephod as a rather simple, linen garment, possibly a short skirt, apron, or loincloth. It is identified as a priestly garment... From its earliest forms and uses, it appears that the ephod was associated with the presence of God or those who had a special relationship with God... There are references to a special ephod associated with the high priest. It appears to have been an apron-like garment worn over the priest’s robe and under his breastplate... Woven of gold, blue, purple, and scarlet materials, it was very elaborate and ornate... The ephod was fastened around the waist by a beautiful and intricately woven girdle”.

- Robe
- Brodered (embroidered) coat = garment worn next to the skin
- Linen breeches (Ex. 28:42) = to cover nakedness; from the loins even unto the thighs they shall reach
- Mitre = a turban or round cap. Something wrapped around with white linen. Holman Bible Dictionary – “a type of headdress, probably a turban... In Zech. 3:5 the high priest Joshua received a clean mitre as a sign of the restoration of the priesthood”
- Girdle = sash – Holman Bible Dictionary – “An ornate sash worn by the officiating priests... to gird up one’s loins means literally to tuck the loose ends of one’s outer garment into one’s belt. Loins were girded in preparation for running, battle, or for service for a master. The call to ‘gird your minds’ means to be spiritually alert and prepared”.
- Bells on the hem (Ex. 28:35) = sound heard when he goes into the holy place, as an announcement
- Golden crown (Ex. 28:36) = HOLINESS TO THE LORD. Taking upon him the name of the Lord, literally.
- Blue lace (Ex. 28:37) = a thread, a line, or cord; string to attach the crown, and secure it to the mitre.

Aaron’s sons garments – Ex. 28:40 -

- Coat
- Girdle
- Bonnet (hat or headdress)

Aaron and his sons were to be anointed, consecrated, and sanctified, and clothed in these holy garments so that they could minister in the priest’s office and come to the altar in the holy place. (Ex. 28:41–43; Ex. 29:29)

Exodus 29:4 – “And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt **wash** them with water.”

Clothing in the garments of the priesthood – Exodus 29:5–6

Exodus 29:7 – “Then shalt thou take the anointing oil, and pour it upon his head, and **anoint** him.”

These things were done before the priests entered the holy place. They were preparatory or initiatory ordinances to become ritually clean to serve in the Tabernacle. Other offerings of animal sacrifices were offered on the altar.

The Tabernacle was to be a place of meeting the Lord and speaking with Him – Exodus 29:42–46 “*This shall be* a continual burnt offering throughout your generations **at the door [veil?] of the tabernacle** of the congregation before the Lord: where I will meet you, to **speak there unto thee**. And there **I will meet with the children of Israel**, and the tabernacle shall be sanctified by my glory... And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God... that I may dwell among them: I am the Lord their God.”

All this was given to Moses while he was on Mount Sinai. The children of Israel, meanwhile, were beginning to build idols, “which shall go before us” (Ex. 32). Were desiring some intermediary to go before the Lord, now that Moses was gone, and they didn’t know if he was coming back (Ex. 32:1).

Golden Calf!

Here is the turning point. Moses comes down and breaks the tablets in his anger (Ex. 32:19, symbolic of the covenant being broken, literally). The Lord chastises Israel for their great sin. They will no longer be able to become a kingdom of priests – “Ye are a stiff-necked people: if I came up into the midst of thee in a moment, I would consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee” (Ex. 33:5; see also Ezek. 24:17, 23). The children of Israel can no longer come into the presence of the Lord because of their wickedness, and breaking their covenants. The Lord commanded the Israelites to remove their “ornaments” (Ex. 33:4–6). Matthew Brown suggests that this might have been connected with the “robes of . . . glory” that the Israelites were required to remove. “These robes may be related to the ‘garments . . . for glory’ (i.e. temple robes) worn by the Israelite priests”. Here we see that all the people were preparing to wear the sacred robes, not just Aaron and his sons. But they were now unworthy of them. If they had been sanctified and holy, the children of Israel would not have traveled one year with Moses before they would have received their endowments and the Melchisedec

Priesthood.” Moses, and later on Aaron, become the intermediary for the people (Ex. 33:7–11). They would go before the face of God, not the people.

Moses goes back up the mountain to get the stone tablets again, but this time the covenant did not include the “everlasting covenant of the holy priesthood” that the people were not prepared to receive anymore (Deut 10:2).

1: And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

2: And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. (Ex. 34:1–2)

For the rest of Israelite history until the coming of Jesus Christ, the temple performed its functions primarily through the Aaronic priesthood, the authority to perform outward and carnal ordinances, but not the authority to bring mankind into the presence of the Father. Christ restored what was lost through Israel’s iniquity, brought back the higher priesthood, reacquainted man with his Father, and restored the ordinances through which mankind may come once again into the presence of God. These ordinances have been restored again today.



High place altar, four horned altar, Beersheba

Numbers

Chapters 1-19

A secondary name for Numbers might be "The book of the journeyings," since it gives the story of Israel from the departure from Sinai to the arrival at Moab on the border of Canaan. If you examine the chronological hints in the margin of your Bibles, you will see that the period covered by Exodus and Leviticus was not more than a year or two, while that of Numbers was about 38 years. A map in the back of your Bible will be an aid in mastering this book. You will see the course of the journey was first northeast as far as Kadesh, then south again to a fork of the Red Sea, and finally northeast as before, around the land of Edom to Moab. The outline is not unlike the form of a somewhat irregular "W." We shall study the book in accordance with a geographical outline, considering first the principal events or facts at Sinai before they started, then what occurred between Sinai and Kadesh, and then between Kadesh and Moab.

This book might almost be called the book of the "murmurings," as well as the "journeyings," for from beginning to end it is pervaded with the spirit of rebellion against God, justifying a sort of abstract given of the period in Psalm 95: **10**, "Forty years long was I grieved with this generation." Let us not forget also that while the annals of many powerful nations of that same period are entirely lost to the world, these of a comparative handful of people are preserved, because of the relation they bear to the redemption of the world through Jesus Christ. This, as well, accounts for the divine long-suffering towards them, and for all the exhibitions of divine love which the book contains. In **1** Corinthians 10, we learn that the things that happened to them were "examples" unto us, in other words, their history throughout was a sort of object lesson illustrating God's dealings with us to-day in a spiritual sense, and in no part of their history is this more true than in Numbers.

At Sinai, Chapters 1-10

What are the chief facts, or events, associated in this book with Sinai? The reading in accordance with the prescribed rules will make it easy to reply :

1. Numbering and arranging the tribes, chapters 1, 2.
2. Choosing and assigning the Levites, chapters 3, 4.
3. Special laws and regulations, chapters 5-10.

What was the value or necessity of fact one? Doubtless that every Israelite might know his own tribe or family, especially that the genealogy of the

promised Messiah might be ascertained. And then, too, for convenience on the march, and the better preparation for conflict with enemies.

Which tribe was omitted from the numbering, and why (1: 47-53; 3: 5-13)? Which tribe was multiplied by two to thus fill the vacancy in the original number (1: 32-35) ?

Into how many divisions were the Levites classified, and what general duties of the Tabernacle were assigned to each (3: 17, 25, 26, 29, 31, 33, 36, 37) ? What relative position in the camp was occupied by the Levites (2 : 17) ? Who encamped closest to the Tabernacle on the east (3 : 38) ? What special instructions were given for the sons of Kohath (4: 1-15) ? What was the law for the cleansing and subsequent consecration of the Levites (8: 5-22) ? By what symbolic act did Israel identify itself with the Levites as a substitute (8: 10, 11) ? Compare also the following verse. What did God do with the Levites which Israel gave Him, and how does His action illustrate the way in which He still uses His people's gifts (8 : 18, 19) ?

Things to be Noticed.

Notice the illustration of God's power and wisdom in sustaining such a host for 40 years, in a country where there was neither bread nor water to be obtained—no transports, no supply trains, no friendly nations to contribute anything. God was in the midst of them. He was all, but He was enough (Deut. 2: 7; 8: 4).

Notice the typical position of the Levites. Their calling for such a special and elevated service was not of debt but of grace, if we consider their ancestry (Gen. 34 and 49). But observe their preparation for it (8 : 5-8, 12)—"the blood of atonement, the water of cleansing, the razor of self-judgment." And if we ask whether there were anything antecedent to this which marked them for this selection, perhaps we find the answer in the surrender of their wills to God as indicated in Exodus 32 : 25-29, with which compare Deuteronomy 33: 8-11, and Malachi 2: 4-6.

The Minor Regulations.

Under the head of fact 3 attention should be called to the exclusion of the unclean from the camp as bearing on our obligation to put away sin from our individual lives not only, but also the exercise of discipline in the church. Compare Joshua 7: 11, 12, and 1 Corinthians 5.

Attention should be called as well to the further allusion to the trespass offering, originally spoken of in Leviticus, to emphasize the two features of

confession and restitution, since it is only thus the believer can enjoy Paul's experience (Acts 24: 16).

Nor is the law about jealousy without its significance to us. See the divine care to maintain the integrity of the innocent as

well as to punish the guilty (5 : 14, 28). Typically, Jehovah Himself is the husband, Israel the wife proven unfaithful, alas ! The application can be made to Christ and the church, or the individual believer in place of the church. Sin is spiritual adultery. The law of the Nazarite is full of interest. Here one sets himself apart to God in a special manner, temporarily or permanently. He separates himself from things lawful in themselves, but calculated to interfere with his deeper communion and blessing. He is peculiarly a type of Christ as suggested in such words as John 17: 16-19, but an example to every believer who desires to come into the place of spiritual power. Study such New Testament passages as, "Mortify therefore your members which are upon the earth," "Ye are bought with a price, therefore glorify God in your body," "Come out from among them and be ye separate."

From Sinai to Kadesh, Chapters 10-19

The outline of this part of their journey may be marked by the various "murmurings" or rebellions recorded of them, for example:

Taberah, 11 : 3 ; Kibroth, 11 : 34; Hazeroth, 12: 15, 16; Kadesh, 13 : 26.

When did they start (10 : 11) ? Who accompanied them, and why invited (vv. 29-32) ? What form of prayer was associated with each stage of the journey (vv. 35, 36) ? Is the cause of their first complaint mentioned (11: 1) ? What was the punishment in this case? As to the precise nature of this "burning" nothing is known, some regarding it as external, and analogous to that which destroyed Nadab and Abihu, while others regard it as internal, i. e., some kind of "a wasting effect of the Lord's displeasure." It is also proper to say here, that the exact localities of these places referred to cannot be defined with certainty.

We call the next stopping-place Kibroth, although the proper word as you perceive is somewhat longer. The shorter term, however, will answer our purpose better, as easier to remember. To what was this "murmuring," in part attributable (11: 4) ? To what divine appointment or institution did it lead (vv. 16, 17, 24-30) ? What is the name of the New Testament council of which it may have been the origin? With what particular ceremony were they set apart (v. 17) ? What was the immediate result of this anointing (v. 25) ? What was the special cause of murmuring in this case (v. 18) ? Does the faith of Moses seem to have been equal to this emergency? What explanation of verse 31 is given **in** the Revised Version, showing that the quails flew that high, but were

not so thick on the ground? How did this gratification of their desire become a judgment on them?

Spiritual Lessons.

Notice the impressive warnings this affords about worldliness. We long for its gratifications, forgetting its slavery. We are led astray in that direction through our association with false professors or "people of mixed principles."

Notice God's dealings with Moses. How gently He passes by his exhibition of infirmity, and notwithstanding this lapse, bears testimony to his faithfulness (12: 7). And yet how impartial in chronicling his faults, thus giving us another incidental proof of the truth of this record!

Notice the secret of a ministry of power. The appointment of the rulers in Exodus as compared with the elders here, illustrates the contrast between a ministry exercised in human strength and in the divine strength (Zech. 4: 6; Luke 4: 18; Acts 2).

Notice the meaning of the word "prophesied" (11:25). Its importance for this particular lesson is not so great, but for other reasons it is well to know that the usual Hebrew word for "prophet" is of passive import, and implies not so much a speaker as one spoken through. Nor is it restricted in meaning to the foretelling of events, but implies any kind of utterance prompted by divine influence, without reference to time. All this has a very important bearing on the doctrine of inspiration, especially the interpretation of such a passage as **2 Peter 1: 20, 21**, showing that the historical as well as the prophetic books so called, are equally inspired.

What is the event at Hazeroth as given in chapter **12**? What gave rise to this spirit of rebellion? What punishment fell on Miriam? Why not on Aaron (v. 11)? How is the greatness of the character of Moses shown in this incident? Of course, the practical lesson from this is the seriousness of speaking against God's servants (see such a passage as 1 Thess. 5:12, 13) ; but there is also a typical light in which some have viewed it. Moses is regarded as representing Christ in being rejected by his people, who thrust him out of Egypt into 1VEDian. His Ethiopian bride, is the church, composed chiefly of Gentiles. Aaron and Miriam are the Jews opposing this union. The leprosy is the divine judgments on the Jews, who are nevertheless interceded for by those they oppose, the Christian church. But **as** Miriam was shut out from the camp only for a season, so when the "seven days" of Israel's rejection are run out, she will be restored again to her land and her God in Jesus Christ.

What is the great event at Kadesh, chapters 13, 14? How many spies were sent out? How many reports brought back? What difference is seen between the majority and minority reports? In what did they agree or disagree? To which

report gave the people heed? What two men protested against their conduct? How is Moses' jealousy for God exhibited? His love for the people? His own greatness of soul (v. 12, last clause) ? What is the great hope set before us in verse 21? What punishment was visited on the rebellious? What happened to the men who brought the false report? How does verse 30 illustrate 2 Peter 2: 9? What showed the impenitence of the nation (vv. 40-44) ? What further punishment overtook them? With whom did this whole plan of the spies originate (Deut. 1: 19-24) ? Does Numbers 13: 3 necessarily contradict this? May not God have permitted it merely, when He saw them bent on the purpose? May not the commandment, in other words, have been based on the moral condition of the people? (1 Sam. 8 : 22).

Notice that the great lesson of this section is one of warning about unbelief. When at Kadesh there were but a few leagues to travel and they would be in Canaan. Why did they fail? Take God's answer for it in (Heb. 3: 19).

The Rebellion of Korah.

Chapter 16, which we will not dwell on particularly, is an impressive illustration of divine grace in the light of the previous conduct of the nation. Its renewed reference to offerings and sacrifices when they came into the land, shows God's purpose still to make good to them (i. e., to their children who should actually possess Canaan) all His previous promises. Particularly touching is the allusion to sins of ignorance in verses 22 and 28, with which should be contrasted, however, the warning about presumptuous sins (vv. 30, 31), of which an illustration is afforded in the verses immediately following. How strange the happenings of the next chapter in the light of all this !

What two tribes were chiefly represented in this rebellion (v. 1) ? How numerous the ring-leaders (v. 2) ? What their animus (v. 3) ? To whom does Moses first address himself, and why (vv. 6-11) ? What made Korah's conduct particularly reprehensible? Of what base falsehood were the sons of Eliab guilty (vv. 12, 13) ? What suggests the possible extent of this rebellion (v. 19) ? How once more is the magnanimity and mercy of Moses exhibited (vv. 20-22) ? What punishment fell upon the ring-leaders (vv. 32-35) ? What illustrates the blind passion of the people at this time (v. 41) ? What punishment befell them?

What further miraculous evidence does God give as to the authority of Moses and Aaron in chapter 17? How does He offset any tendency to conceit in Aaron by the commands of chapter 18 : 1-7 ?

The recent death of so many Israelites had put a large part of the nation in a state of legal uncleanness, which greatly alarmed them (17: 12, 13). What standing ceremony is now enacted for the purification of such uncleanness

in chapter 19? What evidence have we that this sacrifice, like all the others, pointed towards our Lord Jesus Christ (Heb. 9: 11-13) ? Why so much should be said about uncleanness from contact with the dead is not clear, except as natural death shadows forth spiritual death and the deadly pollution of sin which occasions it. There may also have been sanitary reasons, however, although in the nature of the case they could not have been the more supreme.

Notice the many deep lessons of this section. For example, the wonderful mercy of God towards men who have forfeited all claim upon it. The nation had no right to Canaan, but God brings them in, and this for his own glory's sake.

Notice how much is said about the "stranger" in chapter 15, and compare it with Paul's teaching about the Gentiles (Rom. 9-11).

Notice that sins of ignorance cannot be passed over. "While grace has made provision for them in Christ, holiness demands that they be judged and confessed." Notice in what presumptuous sin consist (15 : 31), and be warned against it. "As the study of the Word is the safeguard against the former, subjection to the Word is the safeguard against the latter."

Notice the folly and peril of envy, jealousy and pride, and familiarize yourselves with such teachings and exhortations as Romans 12 : 3-8; 1 Corinthians 3: 3; Philippians 2 : 3-8, etc.

Notice the provision, ample and royal, which God makes for His own, as illustrated in His care for Aaron and his house (18 : 832). Who loses anything when he relinquishes the world for Christ?

Chapters 20-36

In beginning this lesson we reach the third and last of the geographical divisions of Numbers. But a question may be raised here about the locality. In 14: 45, the people were driven by the Canaanites from Kadesh unto Hormah, after they had presumptuously tried to enter their land without the approval of God. How then do we find them at the former place again? The theory of some is that about 38 years have elapsed since that occurrence, during which time they have been dwelling at different places, of which no record has been kept, and that now for some peculiar reason they have returned to Kadesh. Others would solve the difficulty by saying there were two places of that name. But perhaps the most likely solution is that chapter 20 really follows chapter 14 chronologically, and that up to this time they had not left the immediate neighbourhood of Kadesh. To go into particulars would not be a wise disposition of our time just now, and we will proceed to divide up and consider the following events without further reference to this question. From any point of view it seems proper to say they

were now starting from Kadesh, and with that understanding we may map out the events of the itinerary thus :

Kadesh.

Mount Hor.

Moab.

What notable event is mentioned in verse 1? What further ground for "murmuring" is referred to? What was Moses directed to do in this case as distinguished from a somewhat similar action at Rephidim, recorded in Exodus? How did he and Aaron fail to sanctify God in this case? What punishment was inflicted on them therefore? How is their offense spoken of (Ps. 106: 32, 33) ? How does the New Testament refer to this rock or that at Rephidim (1 Cor. 10:4)?

It is worthwhile to observe that since this rock symbolized Christ, the offense of Moses was of a deeper and more serious nature than ever appears. This can be said even though Moses may have been ignorant of that fact. The two rocks indeed, like the two goats in Leviticus, are taken together to symbolize aspects of His work. The smitten rock at Rephidim is representative of His sacrifice for us; the rock to be spoken to at Kadesh, of His intercession on our behalf. "Speak ye unto the rock," brings to mind such a passage as 1 John 1 : 9, which appeals to Christians rather than the unconverted, and on the basis of their previous acceptance of the atoning work of Christ. To smite the rock the second time, instead of simply speaking to it, would seem (in type), to deny to Christ the full efficacy of His work, and rob the believer of the joy and comfort of it.

At Mount Hor

What event seems to have made it necessary for the people to journey in this direction (see intervening verses) ? What notable event occurred here (v. 28) ? What occasioned the "murmuring" here (21:4) ? What punishment followed? What was the means of their deliverance there from ? How does our Lord speak of its typical significance (John 3: 14, 15) ?

If any one desires material for a discourse on the very heart of the gospel, they will surely find it here. The whole human family have felt the serpent's sting (Rom. 3 : 23). The very image of that which did the mischief was the channel through which deliverance came (Rom. 8:3, 4). Faith is the instrument, look and live (Isaiah 45:22). Look not to ordinances, or churches, or men, or angels, or even your own character, or penitence, or prayers, but to Jesus Christ (John 3 : 16). Each one had to look for himself. Salvation is a personal matter.

But let us not leave Mount Hor without speaking further of the cause of the people's discouragement. Observe that the Edomites descended from Esau (Genesis 36), illustrating that he that is born after the flesh still persecutes him that is born after the Spirit. It affords a good figure of the hostility of the world to the church. Observe, too, that the main judgments of the prophet Obadiah are denounced against Edom, and because of this very treatment of his brother Israel in his emergency. And further, that although God could easily have made a way for them through Edom, He tried the patience of the one people, and delayed His vengeance on the other, by leading Israel a circuitous way. What an illustration it affords, furnished by the divine hand itself, as to what the right path may be even though it has many windings, and is encumbered by numerous conflicts !

At Moab

If the book of Numbers has been read carefully, you will recall that this section of our lesson practically includes all the rest of its contents. Please locate the country on the map, and see how close it is to Canaan on the east, since from that point the entrance upon the land was ultimately undertaken.

It might be interesting to notice the number of stopping-places spoken of in chapter 21, and the particular record of the conquest of the Amorites, and the possession of their land. Now begin those exterminating wars which Israel undertook at God's command, and as the expression of His wrath against the guilty nations of Canaan, till it should be cut off. Observe that the victory is ascribed to God. Compare Genesis 15 : 16; Deuteronomy 2:32-33; Judges 11:21; Psalm 135 :10, 11; Amos 2 :9.

What prophet comes prominently before us at chapter 22? So conspicuous is he, and so much space is given him, that we may attach his name to the next great fact in the book. By what nation were his services engaged? What other people seem to have been affiliated in the scheme? Does it appear that Balaam had any knowledge of the true God? How would you harmonize the fact that God permitted him to go, and was nevertheless angered at his going ? What super-natural event occurred on the journey ? What peculiar prophecy of Balaam about Israel has been strikingly fulfilled before our eyes (23 : 9) ? How many distinct efforts were vainly made to curse the people? How does the first part of verse 21 illustrate the believer's position through the righteousness of Christ? How does verse 23 illustrate the Christian doctrine of assurance? Name the verses in chapter 24 that refer to Christ, and, apparently, His millennial reign? How does the conduct of Moab in this case fulfill Deuteronomy 2: 25?

The Story of Balaam.

Curiosity may be roused concerning Balaam. He was a stranger to the commonwealth of Israel, which suggests questions as to

the source of his knowledge of God, and the meaning of God's dealings with him. But remember that while God had special dealings with Israel He never limited the revelation of Himself -_hat people. Such characters as Melchizedec and Job in the C and Cornelius in the New Testament, afford parallels. Recall also that God made Himself known to heathen kings through prophets Jonah, Jeremiah and Daniel.

If anyone is troubled at the apparent contradiction between God's permission to Balaam, and his subsequent punishment for what he was permitted to do, remember that God looketh at the heart A careful study of these chapters is hardly necessary to show that he was a double-minded man, hoping against hope always that God would give him his own way. Use your concordance here to see what the Holy Spirit says about Balaam and "Balaamism" in other places of the Bible.

Minor Events

If what follows in the book is classes' as "minor events," it does not mean that they are less important 'n themselves necessarily, but only that they take up less room comparatively.

It will be seen from chapter 25, that what the Moabites could not accomplish against Israel by war or magical incantation, they came very near doing by more insidious means. What is the name of the idol mentioned in verse 3?

Baal was a general name for "Lord," and Peor for a "mount" in Moab. Another name for this "Lord of the mount" was Chemosh, whose rites were accompanied by the grossest obscenity.

These lessons cannot do much in the way of explaining such matters, but the Bible dictionary heretofore recommended will come in place here. Which seems to have been chief in the trespass in this case, the people of God or the heathen (vv. 16-18) ? And yet observe from the preceding verses that the one was punished as well as the other. Compare carefully 31: 1-20. What warnings these lessons give about sin !

What, in a word, is the subject of chapter 26? What qualification of an earlier supposition is found in verse 11? On what basis was the land to be divided (vv. 53, 54) ? What word of God had been fulfilled prior to this numbering (vv. 64, 65) ?

If one has a taste for figures, it will be seen that the people had multiplied greatly, notwithstanding the devastating judgments on them. It will be seen, too, that the more sinful tribes diminished, while the others increased, so that the division of the land on the basis of populousness was a direct reward to some and punishment to others. To him that hath shall be given, but in the grace and providence of God the one that hath is the one who obeys and pleases Him. While the land was divided by lot, what shows that the matter was still under the control of God (Prov. 16: 33) ? How were the rights and privileges of the female sex to be regarded in the distribution (chap. 27)?

Who is chosen to succeed Moses? What expression (v. 16) indicates God's ability to discriminate among men in assigning them their tasks ? How is Joshua differentiated from others (v. 18) ? What shows his need nevertheless, of special direction from the word of the Lord (v. 21) ?

It will not be especially needful to dwell on the repetition of the several laws about offerings and vows, chapters 28-30. This was made necessary, no doubt, by the fact of their approaching entrance into the land where those laws could be observed more strictly than in the wilderness, and because a new generation had sprung up since their first enactment. But let us pass on to the closing events which culminate in the appointment of the cities for the Levites, and especially, from among them, the

Six Cities of Refuge

For whom were these cities appointed (v. 6) ? What qualification of this appointment is contained in verse 11? And in verse 12? How were these cities located with reference to the Jordan? How comprehensive was this appointment (v. 15)? For how long a period was the confinement necessary in order to safety (v. 25) ? What were the names of these cities when subsequently selected (Josh. 20) ? The subject of the cities of refuge affords suggestive material for a Bible reading. They may be considered a type of Christ in the following particulars:

Origin (divine) ; Necessity ; Accessibility ; Sufficiency ; Security; Applicability.

In working out the details it might be well to show that like our salvation in Christ, their value was limited to those that remained them. "Abide in me." Also, point the contrast, that whereas they were restricted to the innocent man-slayer, Christ receives the guilty. The man-slayer had to be judged first ; we believers are already judged, condemned, and yet free in Christ.

The Types in Numbers

1. *Types of the church.*

1. The priests typify the church in worship.
2. The Levites typify the church in service.

2. *Human type of Christ—Joshua.*

3. *Ideal type of Christ—the Nazarite.*

4. *General types of Christ.*

- (1) Rock.
- (2) Brazen serpent.
- (3) Cities of Refuge.

The great prophecy of Christ in this book is that of the star spoken of by Balaam.

Today 2014 ending, unrest grows daily around the world. Terrorism mounts. Bad news increases, while good news is increasingly *scarce*. Conditions worsen daily! Man has tapped the power of the atom. Science and technology have seemingly run amok, producing more horrific new inventions. Now, more and more countries possess weapons of mass destruction. This danger is compounded because mistrust and strife between nations has never been greater.

Also, human decadence and immorality, famine, disease, racism and competition among ethnic rivals, and crime and violence are exploding. Where are these downward trends leading? Will human life survive?

What does the future hold? All want to know. Many have opinions, but few recognize where to find the ANSWERS. Others *think* they understand the prophecies of the Bible—and this is probably most true of the book of Revelation. Yet all popular human interpretations of this book, at best, border on ridiculous. They are a complete jumble of ideas where a little truth is mixed with much error! They are almost painful to read—yet major magazines report that great numbers do believe these dangerous, counterfeit scenarios.

What is the *truth* about prophecy? What does the Bible really say about events preceding Christ's Return? His disciples wanted to know. They asked Him, "What shall be the SIGN of Your *coming*, and of the *end of the world* [age]?"

Sobering world conditions make this question loom larger than ever before. Nothing that has occurred over the past 6,000 years even remotely compares to what is yet to come upon this world!

The Bible foretells a time of world peace, happiness, abundance and universal prosperity. Many may think there is no hope for this world—but there is! Wonderful good news lies beyond today's bad news. The great Creator God will soon intervene and save humanity from itself. But before this occurs, world trouble will greatly increase—intensifying to staggering proportions. This will be followed by unexpected and cataclysmic events that will *shake* the whole world! Civilization as we know it will forever change.

But God has not left mankind without a SOURCE of answers that reveals in detail what lies ahead. Tragically, believing things will eventually "turn out alright," many hide their eyes, choosing to pursue pleasure and the accumulation of material goods. But for the short term, things will *not turn* out alright. World conditions are—and will become—far more serious than most realize.

God understands human nature and where it always leads when left to its own devices. This allows Him to know, and to *guide*, the awesome future events that will occur from now on!

It has become God's time to REVEAL what lies ahead. The stage is set and He has lifted the curtain on the future. This world must be warned while there is still time! And so must *you* be warned. Revelation describes soon-coming terrible plagues and world-shattering—truly earth-shaking—events! Take heed. If you do, you can *escape* them (Luke 21:36).

"But now, *finally*, do you realize *where* we stand *today*? We are in the semi-chaotic *lull* between the second and third world wars. But *one thing* is prophesied for Now! *One* of these prophesied events is taking place *this instant*. In His great Olivet prophecy, which was the very *key* to the symbols of the book of Revelation, the disciples asked Jesus privately what would be the sign of His coming, and the *end* of this *world—today 's* world!

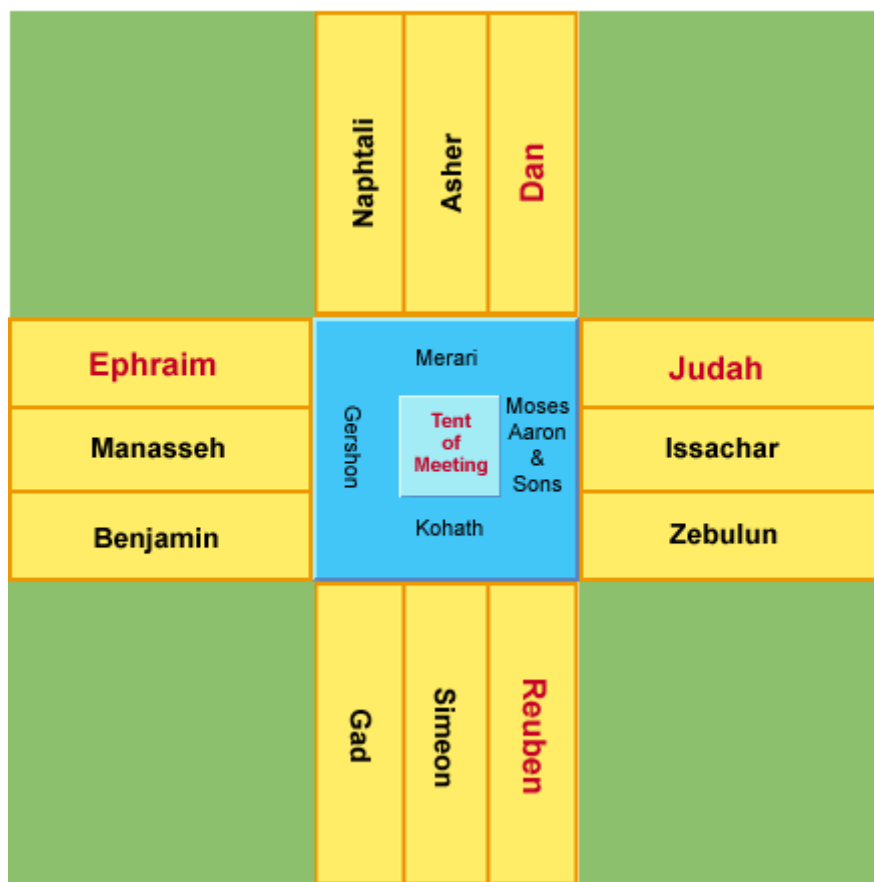
"When Jesus told them of the many who would go forth preaching *in His Name*, proclaiming that Jesus is the CHRIST, yet deceiving the world as to Christ's *Gospel—that* was not the END. The famine and the pestilence to come was not the *sign* of His coming and of the *end* of this world. The series of world wars was not the *sign* of His coming, and of the end. It is only in verse 14 of this prophecy that He gave it. I want you to notice the *tremendous* significance of this: 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come' (Matt. 24:14). The diabolic I.S.(Islamic State) warriors are not only in Syria and Iraq far enough from Europe and the United States, but their supporters (*their hooligans as in football*) are everywhere and in every country worldwide.

"*There it is!* Jesus proclaimed the Gospel of the KINGDOM OF GOD—which is the GOOD NEWS of the WORLD TOMORROW! Soon men went out

proclaiming Christ—they appropriated *His Name* and the prestige of *His Name* in order to *deceive* the world, and to HIDE from the world the MESSAGE that Christ brought. But, in this end-time, when the *end* of this age is at hand, *this same Gospel of the Kingdom of God – the Government of God* – being born into the family of God – this same Gospel is now once again being announced to ALL THE WORLD! The biblical prophecy, everywhere in the 66 books of the Bible is being fulfilled.

The Arrangement of the Tribes in Camp

Numbers 2:1-4:49



Numbers 2:1-34 gives the regulations for arranging the tribes in the camp and for their order on the march. The Lord demonstrated his kingship by ordering them as he wished, just as he would later distribute portions of the land however he wished. God is King. These are his people. It is his land. He is the General of his army. He positions them as he wills (cf. Psa 103:19; 115:3; Dan 4:35; Jonah 1:14). The people were divided into four camps, each one consisting of three tribes: Judah (with Issachar and Zebulun), Reuben (with Simeon and Gad), Ephraim (with Manasseh and Benjamin) and Dan (with Asher and Naphtali). The tribes are named in the same order as that found in the latter part of Numbers 1.

In camp, the Levites were to be stationed around the Tabernacle (Num 1:50, 53), and the four camps were to be positioned on the east, south, west and north sides of the Levites in the order in which they were listed. The most important aspect of these arrangements was the centrality of the Tabernacle in the camp; it was fortified from every side by God's troops (men counted in the census, Num 1). It signified the dependence of the tribes on the presence of God. A similar arrangement appears in the foursquare city of Revelation 21:16, the final dwelling place of God on Earth.

The Marc Chagall stained glass windows at the Hadassah University Medical Centre Synagogue representing the Twelve Tribes of Israel

In 1962 a synagogue was inaugurated in **Ein Kerem's Hadassah University Medical Center**, which is considered to be one of the most famous in **Jerusalem**. This is, among other things, because of the 3 meters high stained glass windows that it features, which were created by the famous Jewish artist Marc Chagall. These breathtaking stained glass windows were created in Marc Chagall's workshop in France and they took about two years to be completed. The scenes that appear on the stained glass windows present an important Biblical event: the blessing given by Jacob to the twelve tribes of Israel. These stained glass windows, set in the synagogue's reddish Jerusalem stone, were hit and damaged during a Jordanian bombardment in the Six Days War and they were renovated by Marc Chagall a year later. These stained glass windows also appeared on a set of postal stamps produced by **Israel's Post Office**. Access to the synagogue through the Hadassah University Medical Center's main entrance. The author of this Ebook was there in 2009.





The Twelve Sons of Jacob

Aaron's Rod that budded was made from an Almond branch

Almonds have a special place in people's Pesach shopping lists, but that is for other reasons that probably have nothing to do with this week's portion. Where almonds figure in the portion is in the way Aaron's authority is vindicated at a time of crisis. His rod is placed amongst those of all the tribes, but lo and behold, his rod flowers and bears fruit. "It brought forth sprouts, it produced blossoms, it bore almonds" (Num. 17:23).

Sarcastically one might ask, "Almonds? Why not apricots? Why not peanuts or cashews?" There must be some quality that almonds possess that is relevant to

the story. As we see from a passage (chapter 1) in the prophecy of Jeremiah, the word *shak-ed*, almond, literally means “eager”. The almond tree sees keen to bear fruit early, and that’s the clue to the distinctiveness of Aaron – he was a watchful leader, never sluggish, but on the ball, eager to serve God, keen to support every one of the people.

True, in Jeremiah it is God who is *shak-ed*: “I watch over My word, to perform it”. As Rashi and Radak tell us, God is eager to fulfil His promises at the earliest possible moment. In our passage, it is Aaron to whom the Divine characteristics of energy and initiative apply, but we can see from the incident that this is what endears Aaron to God and the people of Israel and justifies his appointment as high priest, that he hastens to perform his task.

Hebrews 9:4 The Budding Rod



The budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ. The leadership among God's children must be Christ Himself as the resurrection life which buds, blossoms, and bears almonds to feed God's people.



The Negev Desert (two pictures as above). According to the Bible, Beersheva was the southernmost city of the territories actually settled by Israelites, hence the expression “from Dan to Beersheva” to describe the whole kingdom. Beersheva is mentioned in the Book of Genesis in connection with Abraham the Patriarch and his pact with Abimelech. Isaac built an altar in Beersheba. Jacob had his dream about a stairway to heaven after leaving Beersheva.



The Nehushtan (or Nehustan, Hebrew: נְהוּשְׁטָן or תְּשׁוּבָה שָׁחַ) was a sacred object in the form of a copper snake upon a pole. In the seventh century BC, King Hezekiah instituted a religious iconoclastic reform and destroyed the Nehustan (2 Kings 18:4). It is identified with the bronze snake mentioned in the biblical Book of Numbers, which was said to have been used by Moses to cure the Israelites snake bites. The creation of a bronze snake (the Nehustan) is attributed to Moses in the Book of Numbers. Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, “We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents us.” So Moses prayed for the people. And the LORD said to Moses, “Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.” So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of

bronze and live.

The documentary hypothesis attributes these passages to the Elohist source recounting a folk tradition concerning a northern cult image.[citation needed] Archaeological excavations at sites associated with Midianite ware at the ruins of Seti II's temple to Hathor at Timna, in Edomite Seir, have unearthed copper statues of serpents. Whether these were cult images similar to the Nehushtan is unknown.

Deuteronomy or the Book of Obedience

Jewish information on the Fifth book of the Pentateuch

Samuel Sandmel (*American Rabbi, Jewish Scholar, Provost of Hebrew Union College, Professor of Religion at the University of Chicago Divinity School*) writes:

"The signs of the postexilic period are unmistakable. Israel is spoken of not as usual as an *'am*, a nation, a people, but rather as a *qahal*, a congregation. The entity is a reduced community, no longer extending from Dan in the north to Beer Sheba in the south. Ammonite and Moabite may not join it, but Edomites and Egyptians may; we are past the time of the first missionary movement. The religious purity of the congregation is to be maintained; over and over again there occurs the formula, 'You shall cleanse the evil from the midst of your people.' Evil things, 'abominations,' are not to be tolerated; indeed, to abominate (Hebrew *ta'ab*) takes on the meaning, 'to exclude from the congregation.' The attitude towards heathens is most severe, and the worst of all transgressions is apostasy from Yahve. Yet on the other hand, an extensive humanitarianism is to be found in many of the laws and much of the exhortation." (*The Hebrew Scriptures*, pp. 414-415)

Richard D. Nelson writes: "The original book of Deuteronomy seems to have consisted of the reform-oriented law code proper (chaps. 12-26), framed by an introductory exhortation (chaps. 5-11) and some concluding chapters that directed the law at the readers of the book (chaps. 27-30). There is no agreement whether an even earlier and shorter form of the book once existed. A puzzle feature of Deuteronomy is its alteration between second-person singular and plural address. The plural portions often seem to be somewhat later than the singular portions, but there is no completely satisfactory explanation for this phenomenon." (*Harper's Bible Commentary*, p. 209)

Jay G. Williams writes: "It is this emphasis [on one central shrine], in particular, which has led scholars to identify Deuteronomy as the scroll of the law found in the Temple during the reign of King Josiah in the seventh century. According to II Kings 22-23 this scroll led Josiah to initiate a reform of the religion of Judah which, in particular, involved the destruction of all places of sacrifice except the Temple in Jerusalem. Since only Deuteronomy, of all the books of the Torah, calls for such a reform and since it is inconceivable that such an important book of the law would have been lost after Josiah's time, it is likely that the identification of Deuteronomy as the discovered scroll is correct. The fact that Deuteronomy often reflects both the language and the thought of the eighth century prophets helps to confirm this identification." (*Understanding the Old Testament*, p. 137)

Deuteronomy

A book has been written by Canon Bernard, entitled, *The Progress of Doctrine in the New Testament*, in which he shows not only that the contents of those books are inspired, but that their present arrangement and order are also of the Holy Ghost. The same thing might be said of the Old Testament, especially of the Pentateuch which we are at present considering. It has been pointed out that the purpose of the Bible is to give us the history of redemption through a special seed. In Genesis, therefore, we have the election of that seed (Abraham), in Exodus their redemption, in Leviticus their worship, in Numbers their walk and war are, and in Deuteronomy their final preparation for the experience towards which all has been directed. (C. H. M.)

The Book of Review

A secondary name for Deuteronomy might be "The book of review." The word comes from two other Greek words, *deuter*, which means "the second," and *nomos*, "law," the second law, or the repetition of the law. And yet your reading of the book has made it clear that it is more than a repetition of the law. In the first place, it repeats, or reviews, the history of the previous journeyings, and when it comes to renewing the law it adds certain things not mentioned previously (29 : 1). Compared with the other books also, it is characterized by a rather warm and oratorical style, and is more spiritual and ethical in its tone. The one great lesson it contains is that of obedience grounded on a known and recognized relationship to God through redemption. We will study it in four great divisions.

I. The Journeyings Reviewed, Chapters 1-4.

Mark the locality (1: 1-5), compared with the Revised Version. This will show that the contents of the book were given to Moses at the place where we left him

in Numbers. Mark the time (1: 3), just at the close of the wanderings, so-called, and before Moses is removed, and Joshua prepares to lead the people across the Jordan. At what point does the review begin (v. 6) ? To what appointment does Moses refer in verses 9-18? To what does he allude at verse 37? What nations were they to omit from their conquests, and why (2 : 9-19) ? Whose history illustrates that God sometimes punishes by letting men go their own way (vv. 24-30) ? What other king does Sihon recall? What allusion is contained in 4: 10-13 ? What motive is ascribed to God in His dealings with Israel, verses 37, 38?

Notice as you pass along, some of the many expressions illustrative of the 'spiritual glow of this book, such as 1: 11, 31; 2: 7; 3: 24; 4: 7; etc. Preachers will find rich as well as fresh material in this precious book for texts and themes of sermons. The "Homiletic and Practical" part of Lange's commentary will be found very helpful here (pp. 79-84).

II. The Laws Reviewed, Chapters 5-26.

At what point does Moses begin this review (v. 2) ? With what reverence was this law to be regarded (6: 6-9) ? What caution is emphasized (vv. 10-12) ? What secret of blessing (vv. 18, 19) ? How does 7: 1-6 illustrate 2 Corinthians 6: 14-18? Compare in the same way verses 7, 8 with Titus 3 : 5-7, and 8: 3 with Romans 8: 28. By whom, and under what circumstances, do we find 8: 3 quoted in the New Testament? The same question may be asked with reference to verse 5. What summary of the divine requirements is recorded in 10: 12-13? What points to a central place of worship to be established in Canaan (12: 5-14) ? Compare 14 : 23-26. What instruction is given with reference to false prophets and lying wonders (13 : 1-4) ? What teachings of Christ about discipleship is based apparently on 13: 6-8? What promise looks towards the national supremacy of Israel (15: 6) ? How were they taught benevolence (15 : 7-11) ? What words of 1 John does this recall? What directions are given about a king (17: 14-20) ?

Spiritualism

We have seen that this book contains several matters relatively new, but nothing yet touched on possesses a more "live" relationship to current religious events than the contents of chapter 18, beginning at verse 9. Observe the "abominations" they were to verses 10, 11. Observe what they cost the Canaanites (v. 12). The commission of these wickednesses was not the only cause of their extermination as was seen previously, but it was *the* cause of them, and a serious one. It is not within the province of *the* present work to examine the different shades of meaning in words, "divination," "observer of times," "enchanter," "consulter with familiar spirits," etc., but one is not far wrong who describes them as identical in spirit with what we call fortunetelling, clairvoyance, lucky and unlucky days, mesmerism, and ;c` raps certain forms

of hypnotism, and especially all that class of phenomena known as spiritualism. How God hates it! How plainly He warns against it! Let teachers not fail to emphasize what He says. A book recommended earlier will be a valuable aid here, *Earth's Earliest Ages*, by Pember. The author shows the connection between these things now being done, and those for which the Canaanites were dispossessed, and the antediluvians swept away. *Demon Possession*, by Rev. John L. Nevius, D.D., is also to the point, and for pamphlets on the subject, cheap of price and easy to read, write the Scriptural Tract Repository, (H. L. Hastings), 47 Cornhill, Boston. Christians should be fortified on such subjects.

The Prophecy of Christ

It is not a little strange, and worthy of careful thought, that the chapter which contains these allusions to the "lying wonders" of a false Christ, should also contain the clearest prediction of the true Christ we have yet met. It has always seemed to me like this :—The Israelites might be afraid that when Moses left them, they would be driven by the necessity of the case to do what the Canaanites did in the matter of worship. They would have no leader such as he, what else then could they do? The answer to meet their case is in verse 15. To whom does Moses refer approximately ? To whom ultimately ? For the answer to this last question consult the marginal references to John 1: 45 and Acts 3 : 22, 23. This clear and definite prophecy of Christ affords an opportunity to speak of another law of the rhetoric of the Holy Spirit of importance to be understood. The first law thus emphasized was called the law of recurrence, but this will be known as

The Law of Double Reference.

Now, what is "the law of double reference"? It is *that peculiarity of the writings of the Holy Spirit, by which a passage applying primarily to a person or event near at hand, is used by Him at a later time as applying to the person of Christ or the affairs of His kingdom.* It is not claimed that the human writers had this two-fold sense in mind always, even if at all, but that this was the mind of the Holy Ghost, in inspiring their words. As one of the ancient commentators puts it, "God, as the original Author of both Testaments, shaped the Old in relation to the New." Or, as Alford says, "No word prompted by the Holy Ghost had reference to the utterer only. All Israel was a type. * * * * Christ is everywhere involved in the Old Testament, as He is everywhere evolved in the New." To get hold of this principle of interpretation is vital, especially in the study of the Psalms and prophetic books. In the present instance, the primary reference to Joshua, and the ultimate to Jesus Christ is only a representation of what will be found to occur again and again as we proceed.

Do not leave this prophetic allusion to Christ, without observing the marked advance it indicates in the clearness of the conception of the coming One. Compare the previous allusions to Him, and see how the material for His identification grows. He is not only to be of the seed of Abraham, and the tribe of Judah, but He is to be a Prophet like unto Moses.

III. The Future History of Israel, Chapters 27-30.

The next general division of the book is peculiarly fascinating as containing one of the most notable prophecies in the whole Bible. It will be seen to give a forecast of the early history of Israel almost from the time they entered Canaan until the present period. Let us observe how the subject is approached.

What was one of the first things to be done on crossing the Jordan (27: 1-8) ? What else is commanded (vv. 11-13) ? What of the curses is given (vv. 14-26) ? Observe the number character of the blessings to be bestowed on the ground of obedience (28: 1-14). Observe particularly in what these blessings would eventuate (v. 13). Compare the previous allusion to their national supremacy, as all these intimations in that direction have an important bearing on our later study of the prophetic books.

At what verse are the curses on disobedience renewed ? Follow them along as far as verse 36, and there pause a moment. From --7 general knowledge of Israel's later history, when would you say this prediction, at least the first part of it, was fulfilled? Does - seem to point very unmistakably to what we call their Babylonian captivity, say about 600 B. C.? Compare 2 Kings 25. w follow your eye along the succeeding curses until you verse 49. What still later incident in their history does it Was not the "nation from far, whose tongue they did not understand," the Latin nation? Does not this point to the auction of Jerusalem by Titus, the Roman general, A. D. 70? Read carefully the horrible details of the siege in the verses in the siege that immediately succeed, and compare them with Flavius Josephus⁴ *History of the Jews*.

⁴ Josephus was born Joseph ben Mattathias in 37 C.E. in Jerusalem of a priestly and royal family. He excelled in his studies of Jewish law and studied with the Sadducees, Pharisees, and the Essenes, eventually aligning himself with the Pharisees. In 62 C.E. he went to Rome to free some imprisoned priests. After accomplishing this mission through the intercession of Nero's wife, Poppaea, he returned to Jerusalem in 65 C.E. to find the country in revolt against Rome.

Although Josephus had deep misgivings about the revolt, it became inevitable, due to reasons he discusses in his history, primarily the abuses of the Romans; this spurred the growth of fanatical Messianic Jewish movements which believed that the world was coming to an end shortly. In 66 C.E. the Masada was seized by the Zealots and the Romans were on the march; Josephus was appointed the commander of Galilee.

This last-named book should be owned and read by every Christian, if for no other reason than the demonstration it affords of the literal fulfillment of prophecy, and especially this prophecy.

But read further still until your eye rests, let us say, at verse 64. What have we here and in the following verses? Is not this a sad, but true forecast of the condition of the Jews in our own time? We only need to read the current newspapers to answer that question.

But is there no gleam of hope for this people, so beloved and blessed of God? Read chapter 30, especially verses 1-10. In the light of such promises should not we Gentiles be more sincere and importunate in prayer for the Jews than many of us are? Read Psalm 122, particularly verse 6, to see what blessing we may expect if we do so.

I am led to close the consideration of this chapter with an extract from Dr. Gosman, the translator of Lange's commentary on this book. It is a little out of the line of the particular work before us, but its merit and timeliness are its justification. He says : "This chapter, in its prophetic declarations, which have been so strikingly fulfilled, contains clear proof of the divine foreknowledge, and of the inspiration of Moses. This is all the more clear since the prophecies relate mainly and in their extreme and awful particularity, to the curses which should rest upon the unfaithful people. Moses does not spare his own people, but

Josephus had to fight a defensive war against overwhelming force while refereeing internecine squabbles in the Jewish ranks. In 67 C.E. Josephus and other rebels were cornered in a cave during the siege of Jotapata and took a suicide pact. However, Josephus survived, and was taken hostage by the Romans, led by Vespasian.

Josephus shrewdly reinterpreted the Messianic prophecies. He predicted that Vespasian would become the ruler of the 'entire world'. Josephus joined the Romans, for which he was branded a traitor. He acted as consultant to the Romans and a go-between with the revolutionaries. Unable to convince the rebels to surrender, Josephus ended up watching the second destruction of the Temple and the defeat of the Jewish nation.

His prophecy became true in 68 C.E. when Nero committed suicide and Vespasian became Caesar. As a result, Josephus was freed; he moved to Roman and became a Roman citizen, taking the Vespasian family name Flavius. Vespasian commissioned Josephus to write a history of the war, which he finished in 78 C.E., the *Jewish War*. His second major work, the *Antiquities of the Jews*, was completed in 93 C.E. He wrote *Against Apion* in about 96-100 C.E. and *The Life of Josephus*, his autobiography, about 100. He died shortly after.

Despite his ambivalent role, Josephus was an eyewitness to history, and his writings are considered authoritative. These texts are key to understanding a pivotal point in world history, which has tragic repercussions even to this day.

holds before them the glass of their future defection and sufferings, as he foresaw them. There might have been a motive for dwelling particularly upon their prosperity, but there is no assignable motive for the character of this discourse, unless it is found in the clear foresight given to him of what was to occur."

IV. The Close of Moses' Life, Chapters 31-34.

The general title at the head of this paragraph will answer for the fourth and last division of the book. It may be subdivided thus :

The charge to Joshua, chapter 31.

The song of remembrance, chapter 32.

The blessing on the tribes, chapter 33.

The burial on Mount Nebo, chapter 34.

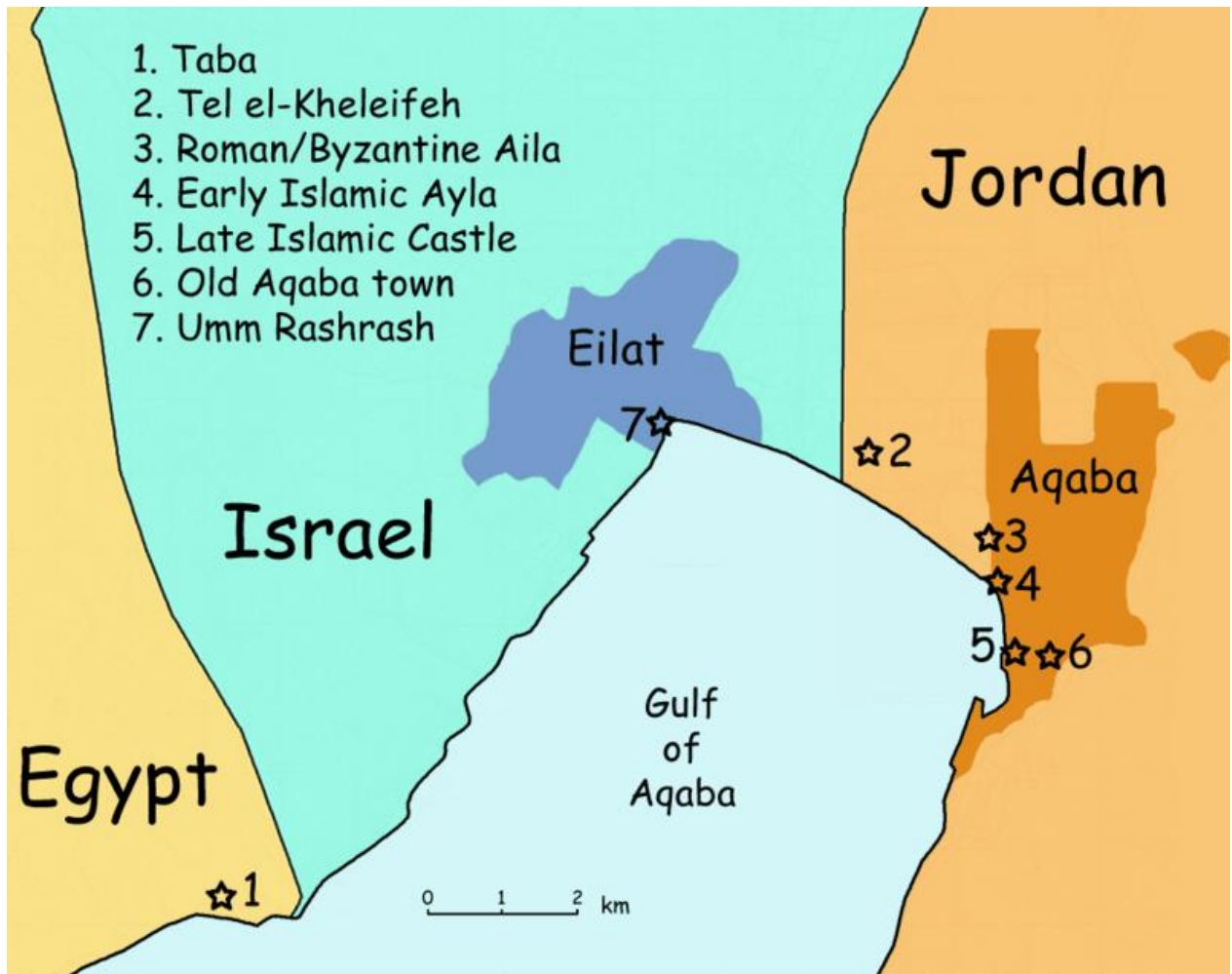
Why was Moses as a leader, not absolutely essential to Israel (31: 3) ? To what virtue are they exhorted (vv. 6, 7) ? What authority attached to the words of this book (vv. 9-13) ? What was done with it (vv. 24-26) ?

Why was the song written (vv. 19-21) ? Observe its spirit of adoration, so different from many of our songs and prayers (32: 1-4). Observe the touching and poetic allusion to God's providential care (vv. 9-14). Observe the allusion to their position of privilege (vv. 29-31). While it speaks clearly of awful judgments on account of sin, what gleam of hope does it contain (v. 43) ? How tersely are they taught the value of obedience (v. 47) ?

Observe the precious promises in chapter 33, verses 3, 12, 23, 25, 27. How these have comforted the saints in all ages! How they enhance the value of this book ! How we should praise God for them !

Who wrote the account of Moses' death, chapter 34? Some think he wrote it by inspiration, prior to the event. Some ascribe it to a successor, perhaps Joshua. It is hardly necessary to the maintenance of the Mosaic authorship of the Pentateuch to suppose that Moses wrote it himself. See the interest taken in the body of Moses, Jude 9. See the honour put upon Moses, Luke 9: 25-36, also Revelation 15: 1-3. Some students of prophecy regard him as one of the two witnesses of Revelation 11, and think that company with Elijah, he will appear in the flesh in Jerusalem in the culminating days of the present age. He is a striking type of Christ, whose personal history will well repay prayerful study from that point of view. We part from him with sadness, but 5113.11 see him face to face one of these days, when, with ourselves be shall be found casting his crown at the feet of Christ, who loved him and gave Himself for him.

People of Israel taking the road to the Gulf of Aqaba



Most Christian bibles and maps espouse the widely accepted view that Moses and the Israelites crossed the Red Sea at the Gulf of Suez. Furthermore they nearly all place Mount Sinai on what is known (for apparently the wrong reasons!) as the Sinai Peninsula. This page will show that both of these widely held views are erroneous.

The Israelites Crossed the Red Sea at the Gulf of Aqaba, Not at the Gulf of Suez.

The Exodus of the Israelites began at daylight on the day of the Passover. We know this because Exodus says: (Exodus 12) (KJV 1611)

31: And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32: Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33: And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34: And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35: And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

37: And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38: And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39: And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

The year was in fact 1513. The trip from Rameses to Succoth lasted from 1513 Nisan 15 to 1513 Nisan 21. This being the entire length of the festival of unfermented cakes, which festival commemorates this flight. They set up camp at Succoth. This was the end of the first stage of their flight. Whilst setting up camp the Israelites would have had time to bake fermented bread. For the chronology of the Exodus.

The Sinai Peninsula was Egyptian controlled territory in the day of the Exodus, as it is today! But it was not actually in the land of Egypt itself.

Exodus 13:

15: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16: And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

The land of the Philistines was to the north and east of Ramases. So God must have sent them South and East or Southeast in fact. In verse 18 we are told that 'God made the people go round about by the way of the wilderness of the Red Sea'.



The map shows the Gulf of Suez to the left and the Gulf of Aqaba to the right. There is a large mountainous area stretching across the southern half of the Sinai Peninsula, with desert plains to the north and a coastal plain along its western edge. It would not have been possible to take 2-3million people including women and children mountain hiking for 2 weeks, so they must have travelled along either the desert plains to the north or the coastal plain along the western side of the mountains. Some writers have identified the whole of the peninsula as 'The Wilderness of the Red Sea' but, as we shall see, this wilderness is most likely to be the coastal plain shown above running between the Gulf of Suez and the mountainous region of the peninsular. Furthermore the Northern route would have exposed the sons of Israel to attack by the Philistines, which God was deliberately avoiding. So they must have travelled down the coastal plain on the

eastern border of the Gulf of Suez, and this then was the wilderness of the Red Sea.

We now come to the following accounts in Exodus and Numbers:

1 Jehovah now spoke to Moses, saying:

2 Speak to the sons of Israel, that they should turn back and encamp near Pihahiroth between Migdol and the sea near Baal-zephon. Opposite it [Baal-zephon] you are to encamp by the sea.

3 Then Pharaoh will certainly say respecting the sons of Israel, ‘They are wandering in confusion in the land. The wilderness has closed in upon them.’

4 So I shall indeed let Pharaoh’s heart become obstinate, and he will certainly chase after them and I shall get glory for myself by means of Pharaoh and all his military forces; and the Egyptians will certainly know that I am Jehovah. Accordingly they did just that. (Exodus 14)

9 And the Egyptians went chasing after them, and all the chariot horses of Pharaoh and his cavalymen and his military forces were overtaking them while camping by the sea, by Pihahiroth opposite of Baal-zephon. (Exodus 14)

7 Next they pulled away from Etham and turned back toward Pihahiroth, which is upon the faces (ynp) of Baal-zephon, and they went camping near Migdol. (Numbers 33)

The meaning of the Hebrew word Pihahiroth is broken down as follows:

'Pi' means 'mouth of' or can mean 'to flow out'. 'ha' means 'the'.

'hiroth' the meaning is not clear. It possibly comes from the Akkadian word 'hir-i-tu' meaning 'canal' or 'channel', it doesn't appear in any other bible accounts (apart from those of the red sea crossing). Therefore the whole word means 'mouth of the channel' or the channel estuary or the gulf estuary. Plainly this is the estuary of the gulf of Aqaba. The phrase 'upon the faces of' appears in Genesis 1:2, where God's spirit moves upon the faces of the waters.

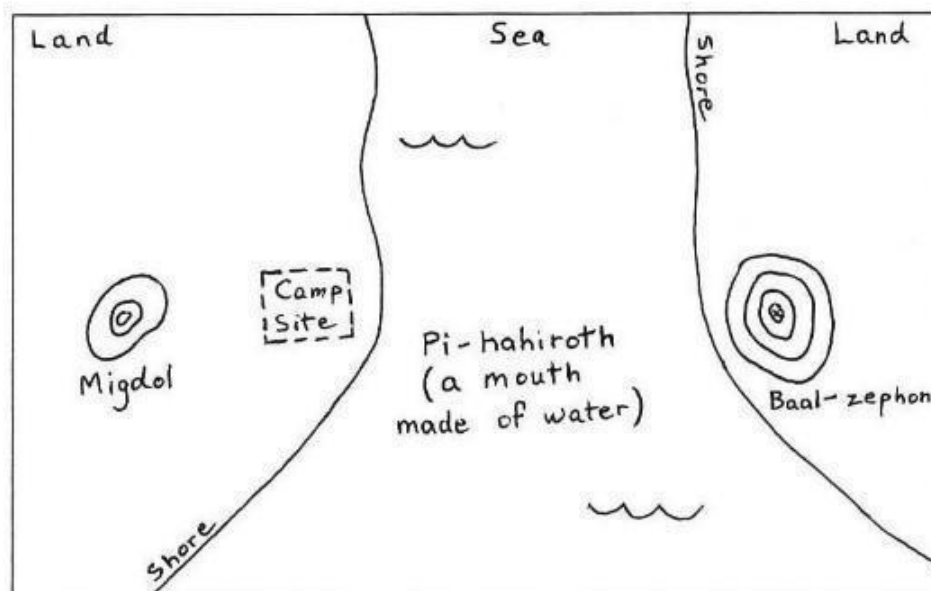
The word 'Migdol' means 'tower/fortress' or even 'watchtower'

The word Baal-zephon is thought to have been the name of a Canaanite god who watches over mariners. According to Dr. Kyle McCarter of Johns Hopkins University and Dr. James Hoffmeier of Wheaton College, Baal-zephon is believed to be a coastal mountain. Ancients did used to view the mountains as

gods, so it is quite possible that a mountain next to the sea would be thought of as a god who watches over seafarers. If we take into account these meanings, with what we have covered so far, we can begin to narrow down the location of where the crossing took place.

We are told that the Israelites encamped by the sea... 'near' (Exodus 14:2) - Pihahiroth, which was 'upon the faces of' Baal-zephon 'near' and 'opposite' (Exodus 14:2) and also 'to the east of' (Numbers 33:7) - Baal-zephon, and 'between Migdol and the Sea' (Exodus 14:2) but also 'near' (Numbers 33:7) - Migdol.

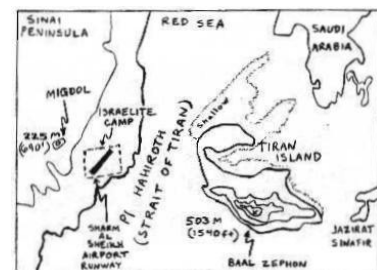
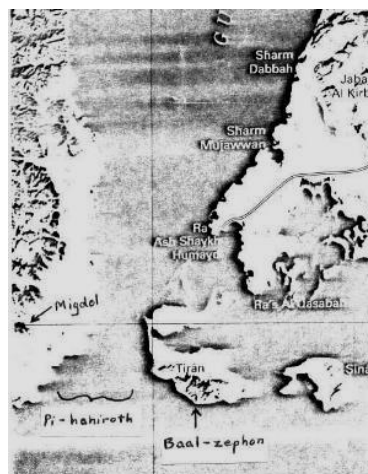
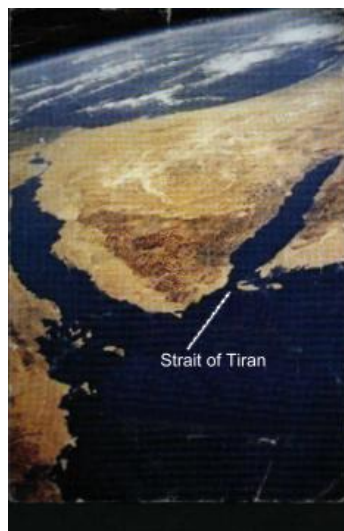
So, Migdol means watchtower/fortress, and it is believed to be the ancient site of a military watchtower. The Egyptians, as with all ancient armies, would place their watchtowers upon hills overlooking strategic terrain (a lookout at the mouth of the Gulf of Aqaba would have been a very strategic one, being able to monitor the passage of all ships entering/exiting the gulf). So it is very likely Migdol is, or was on a hill at the mouth of the gulf. If it is, then the Israelites camped between a hill and the sea, and also near it, indicating it was nearby. If Baal-zephon is a mountain, then they were also in view of this mountain but also opposite it, so it must of been on the opposite shore or on an island in the gulf. We now know that Pihahiroth means 'the mouth of canal/channel(?)'. The picture below gives us a rough idea of the geographical features of the area at the mouth of the Gulf of Aqaba where the Israelites camped before the crossing:



The next pictures elaborate further, showing Tiran Island, which along with the coast of the Sinai Peninsula forms the Strait of Tiran, which is basically the narrow mouth of the Gulf of Aqaba, where it opens into the main body of the Red Sea. The centre and right hand pictures show that Tiran Island has a 1540ft

mountain upon it, a prime candidate for Baal-zephon. There does not appear to be any other high mountain on the Arabian coast, the central satellite image below shows mainly flat terrain except for the mountain on Tiran Island. The mouth of the Gulf is also said to be 'upon the faces of' of this mountain. This gives the impression that the water surrounded the mountain (being upon every face), so the mountain was on an island. The Gulf of Suez does not have such a mountain on such an island. One can imagine Tiran Island as a God overseeing the shipping entering and leaving the gulf of Aqaba. It is the sort of place where one might expect to find a lighthouse.

The right hand picture below shows a 690ft hill, 3.4 miles inland on the Sinai Peninsula. It overlooks the strait and is an obvious place for a lookout tower. This has to be Migdol. The right hand picture indicates how the Israelite's camp was between the hill (Migdol) and the island mountain (Baal-zephon), and near the mouth of the Gulf of Aqaba (Pihahiroth). Apparently, the Sharm-al-sheik airport is now situated at this site. So what was a makeshift departure lounge for the Israelites from Egyptian control is now really a departure lounge for Egyptians themselves!



To get to the crossing point at Sharm Al Sheik Airport, the Israelites would have taken the coastal plains route, the flat strip of terrain between the western border of the mountainous region and the east coast of the gulf of Suez in order to avoid the philistine harassment. But the following scripture also confirms this route:

18: But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. (Exodus 13)

The Red Sea desert is the obviously a desert that is bounded by the Red Sea. This scripture says that God turned the people so to travel the way of this desert. So they obviously turned south and travelled along the wide coastal plain, next to the Red Sea. The route along the northern edge of the mountains of the peninsular was a 'desert of the mountains' not a desert of the sea.

Next we read

1: And the LORD spake unto Moses, saying,

2: Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

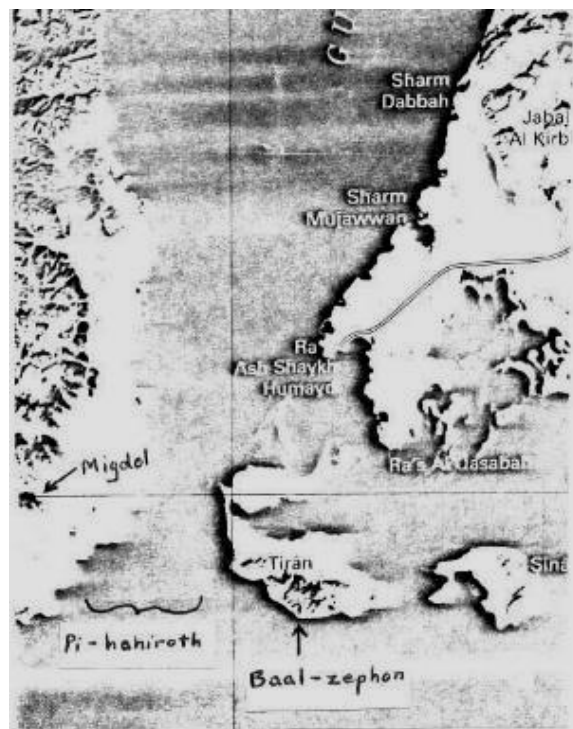
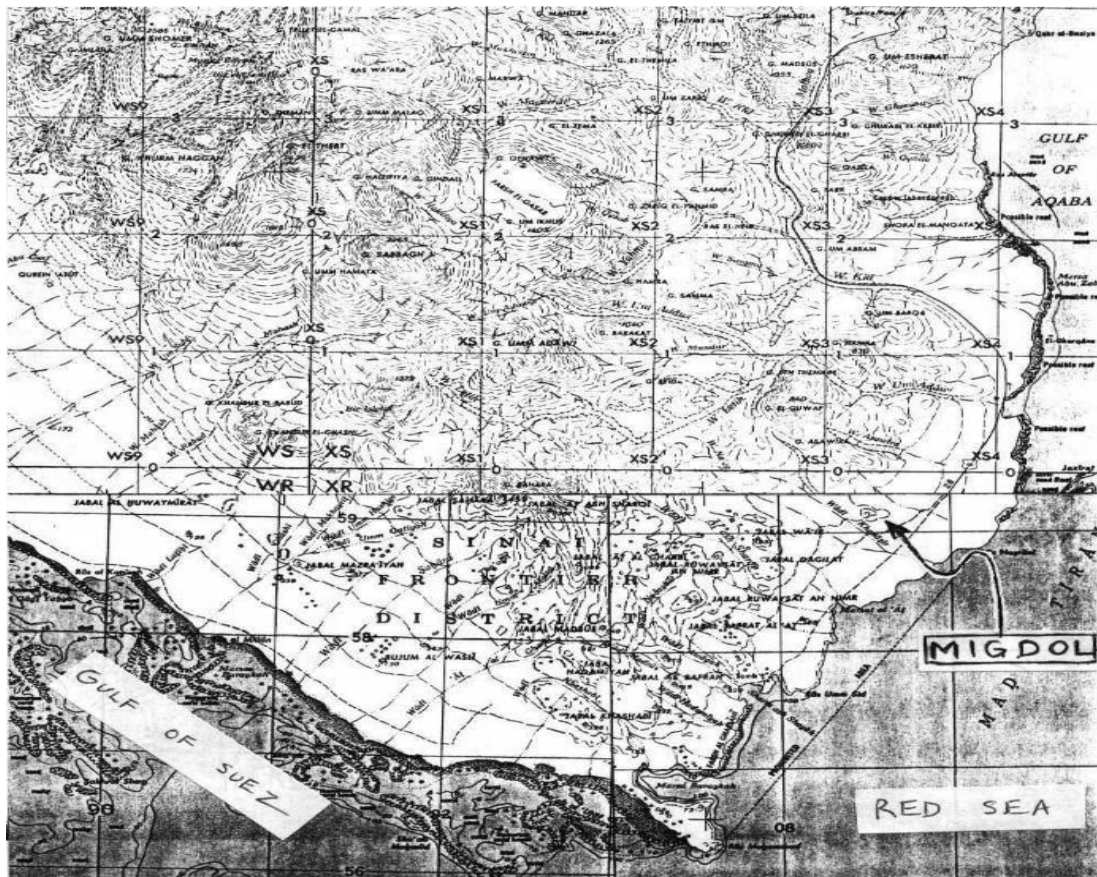
3: For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4: And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. (Exodus 14)

So the Israelites must have at some point already passed Pihahiroth, Migdol and Baal-Zephon, as they are told to 'turn back' and camp by these places. So they must have started to travel northwards up the western coast of the gulf of Aqaba after passing Migdol, before they turned around.

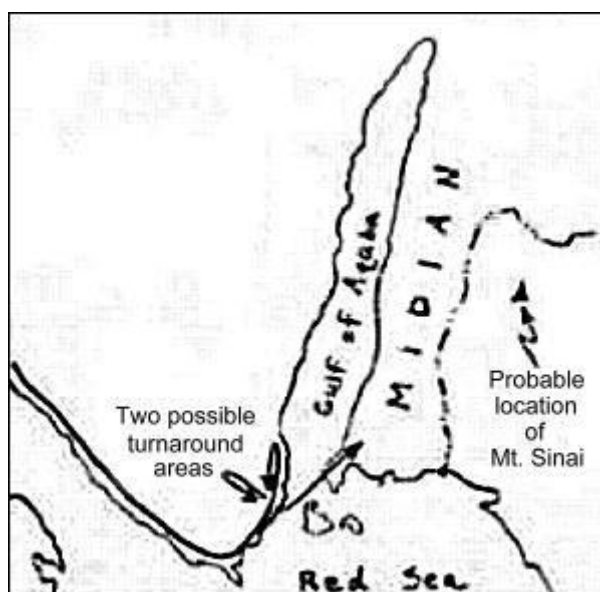


Gulf of Aqaba



The two images above left shows the southern point of the Sinai Peninsula. We can clearly see the flat plains along the coast, and how they curve around the tip

of the peninsula and start to head northeast. If you look to the left of where it says 'Gulf Of Aqaba' on the map, you can see the flat plains come to a dead end, as the mountains shut off the coastal route. This is also very clear on the left hand side of the map to the right. So it is likely the Israelites neared this dead end and then God told them to turn back and encamp at the Pihahiroth/Migdol/Baal-zephon site. If Migdol was an Egyptian watchtower then the report would have come from there, back to Pharaoh, who was already pursuing the Israelites, notifying him that the Israelites were trapped, hemmed in on either side by the mountains and the sea. Pharaoh would then have believed that the only way out for them would be back along the way they came, and this was the way he and his men were approaching them.



The two arrows on the left of the image above show how the Israelites may have turned and went back on themselves after being cut off by the mountains. The arrow on the right then shows the route across the gulf.

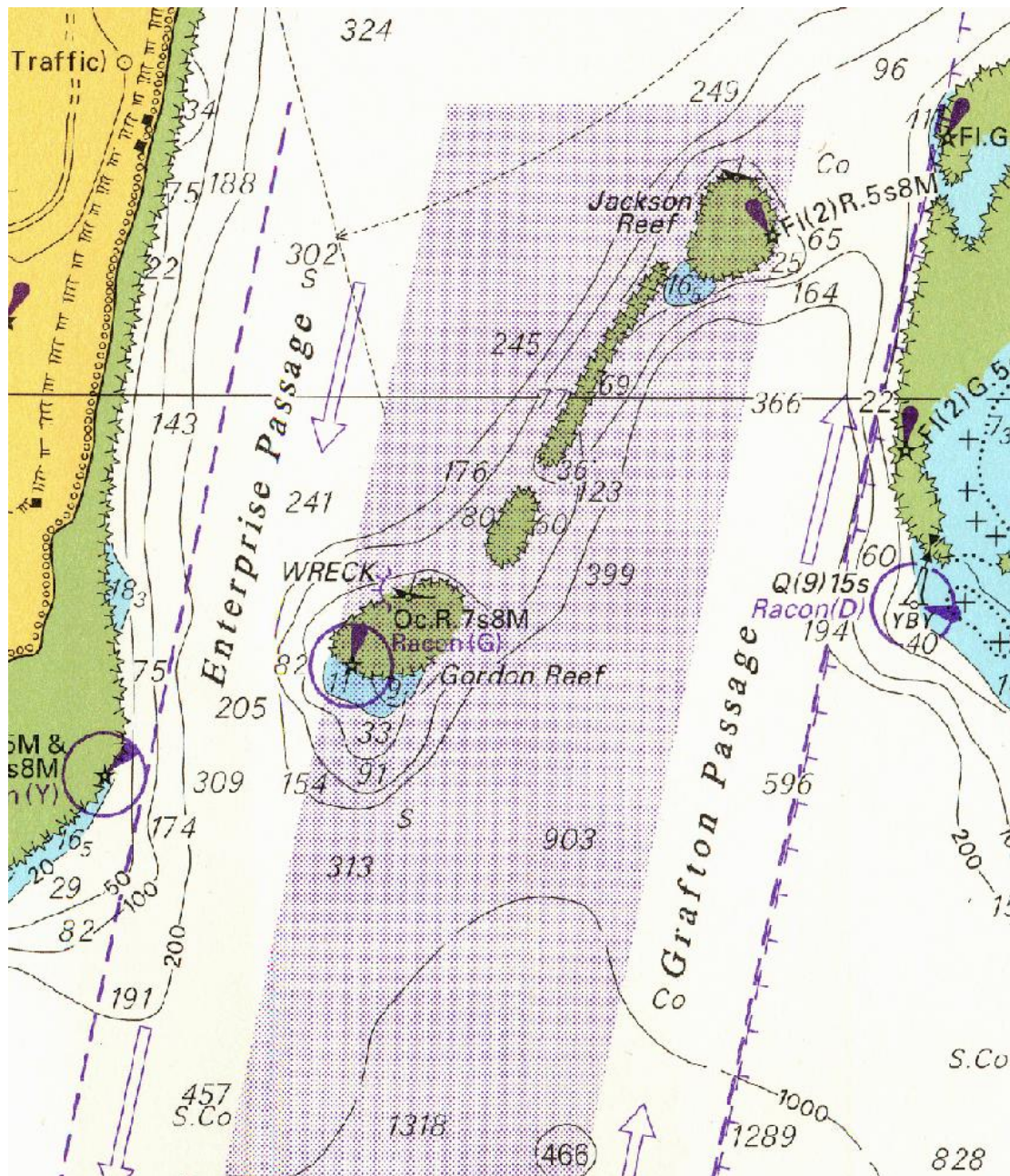
The Underwater Land Bridge Under The Gulf Of Aqaba

To the north of the straits of Tiran the depth up through the centre of the gulf of Aqaba from ranges between 800-1800m. There is an underwater land bridge which cuts northeast from the Sinai Peninsula across the Strait of Tiran, from the airport beach going across Tiran Island. It is approximately 11.2 miles (18 km) long, at least 800 metres wide and is less than 80m below sea level, except for a 800m wide section just off the Sinai Peninsula coast which is 205m at its deepest point today (see technical note at foot of page for its depth 3500 years ago). If the Red Sea parted here it would expose a natural pathway linking the Sinai Peninsula with Arabia. Nowadays in this shallow section of the gulf, ships can only pass safely through two narrow channels which lie either side of the 4 coral reefs between the Sinai Peninsula coast and Tiran Island. The Eastern

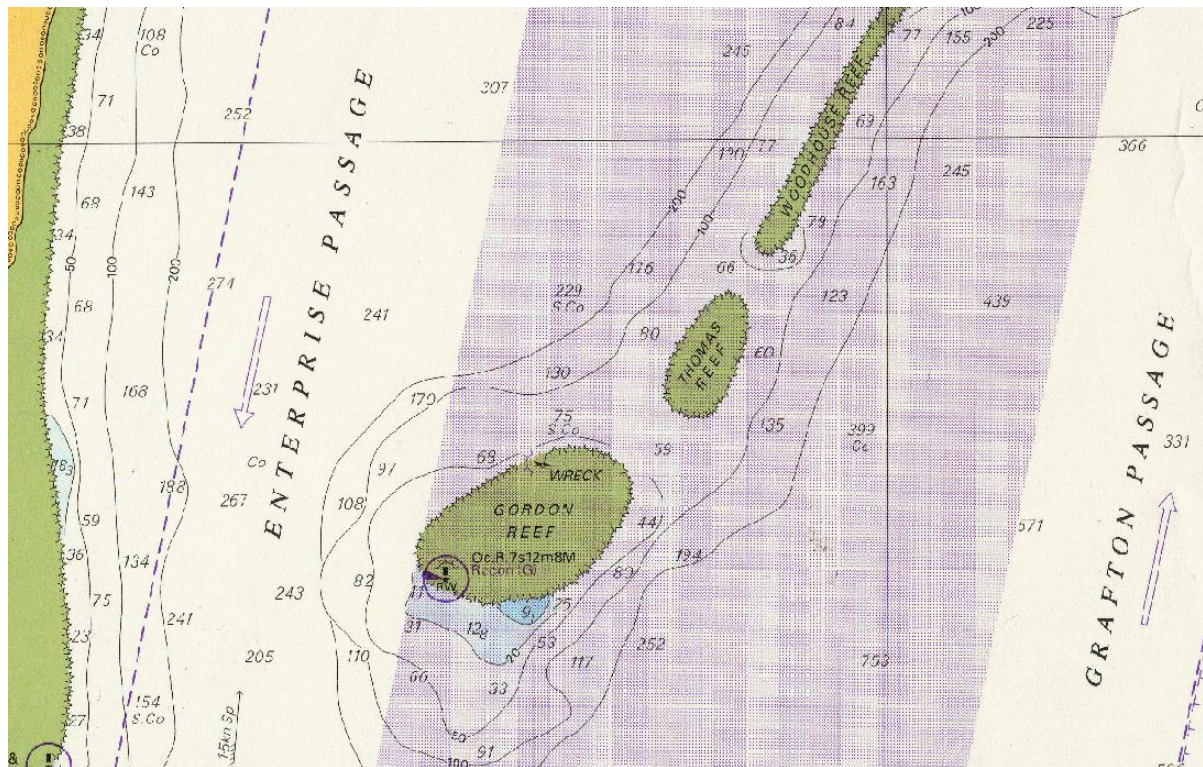
passage is called Enterprise Passage (205m deep and 800m wide), which is between the Sinai peninsula's shore and the first coral reef, off of that shore, called Gordon's reef. The Western passage is called Grafton Passage (800m wide and 70m deep), which is situated between Tiran island and the reef called Jacksons reef. Enterprise passage is part of a trough that runs the length of the gulf of Aqaba and the Red Sea. A section between the small Island now called 'Jazirat Sanafir' (the one to the right of Tiran Island on the maps), and the coast of Saudi Arabia has a maximum depth of just 10 metres!

Below is an image of British Admiralty chart #801 (our gratitude to them). Notice the 4 coral reefs (green patches) between the Sinai peninsula's coast and Tiran Island, and also the coral along the coast of Tiran Island. This coral is basically running along the land bridge, the natural pathway under the ocean the Israelites would have taken.

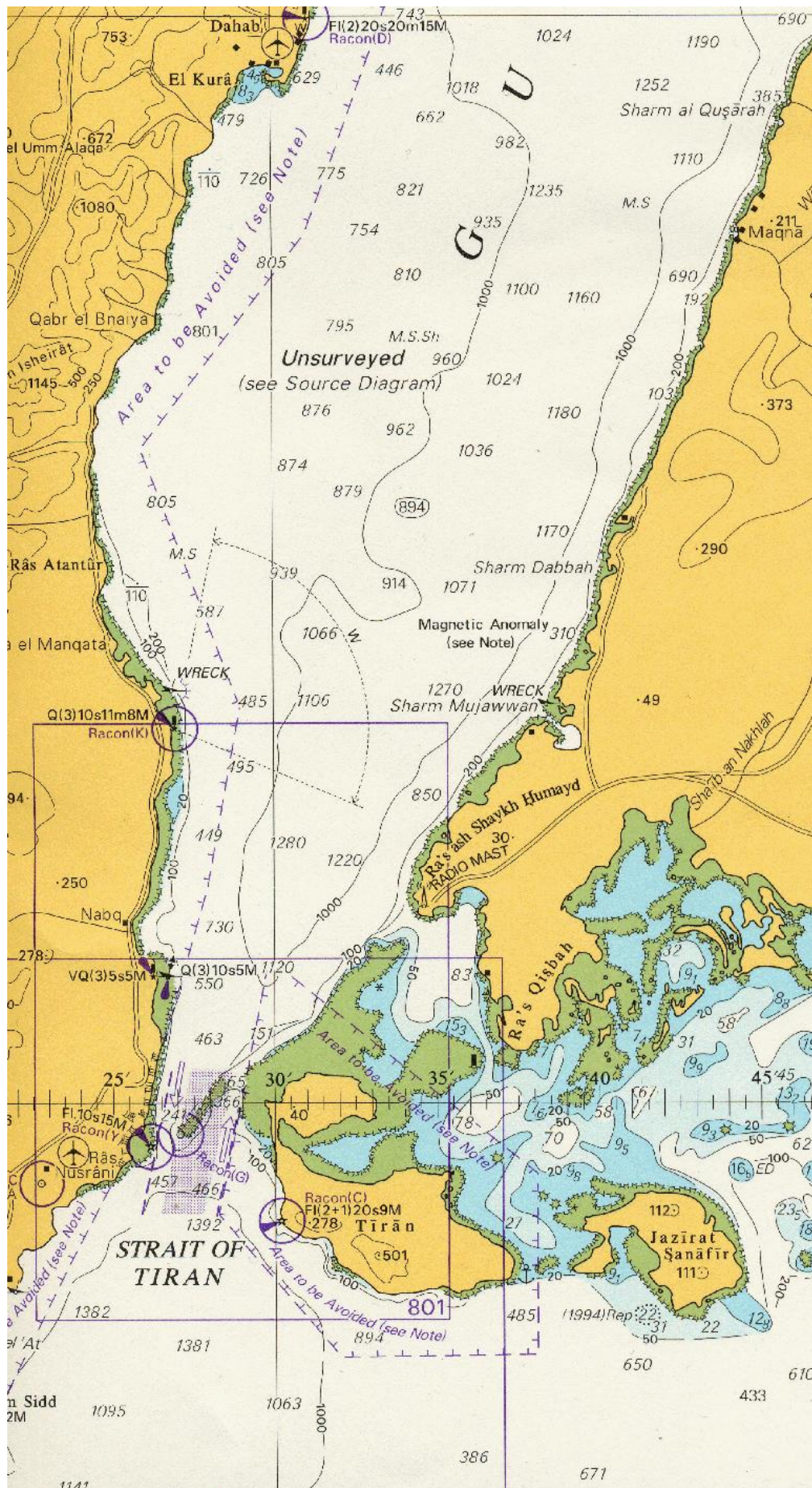




Here is closer view of the above (also taken from chart #801) of the same area around the reefs. It contains more details of the area around the 4 coral reefs (only 3 are pictured). You can see here that the first part of the raised area is at most 205m in depth. This is the deepest part of the land bridge, it would have been much shallower 3,500 years ago.



Lastly, here is the lower section of British Admiralty chart #12, 1:350,000 scale so it gives a global picture of the whole estuary. You can see the shallow coral areas (the green areas on the chart) around Tiran Island and the 4 reefs on their own. These roughly mark out the route that the sons of Israel took across to Arabia, as the coral is based around the land bridge. There is a radio mast on the Arabian side. This must be roughly where the Israelites reached the coast. If you look just to the north and south of the land bridge which runs from the airport beach via Baal Zephon across the coral reef to the Radio Mast in Arabia, the depth quickly drops from 70-200 meters to 400-500 metres.



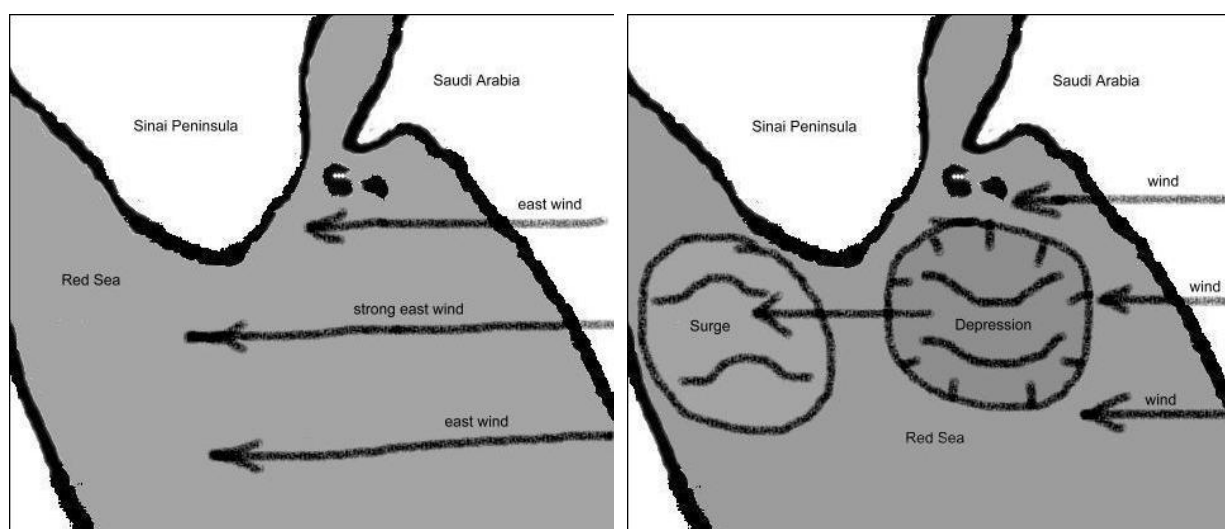
Here is a lovely photo of the straits of Tiran today. It shows the 4 coral reefs that have formed there (Gordon's reef, Thomas' reef, Woodhouse's reef and Jackson's Reef looking from left to right as shown on the maps above). The reefs have apparently grown up to 70 metres (230 ft) tall. This means their base is on the surface around 70 metres down, so their base must be situated on a raised platform, i.e. the underwater land bridge, as the rest of the Gulf of Aqaba is much deeper. Interestingly the key ingredient in the rapid growth in coral is a food supply, i.e. a large amount of decomposing organic matter. An entire Egyptian army maybe? The coral would completely destroy the army and their horses, but there is insufficient oxygen at seventy meters to oxidize and destroy anything made of metal, such as weaponry, armour and chariot parts. So the Egyptians chariots could be further preserved by being encased in coral.



21: And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22: And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (Exodus 14).

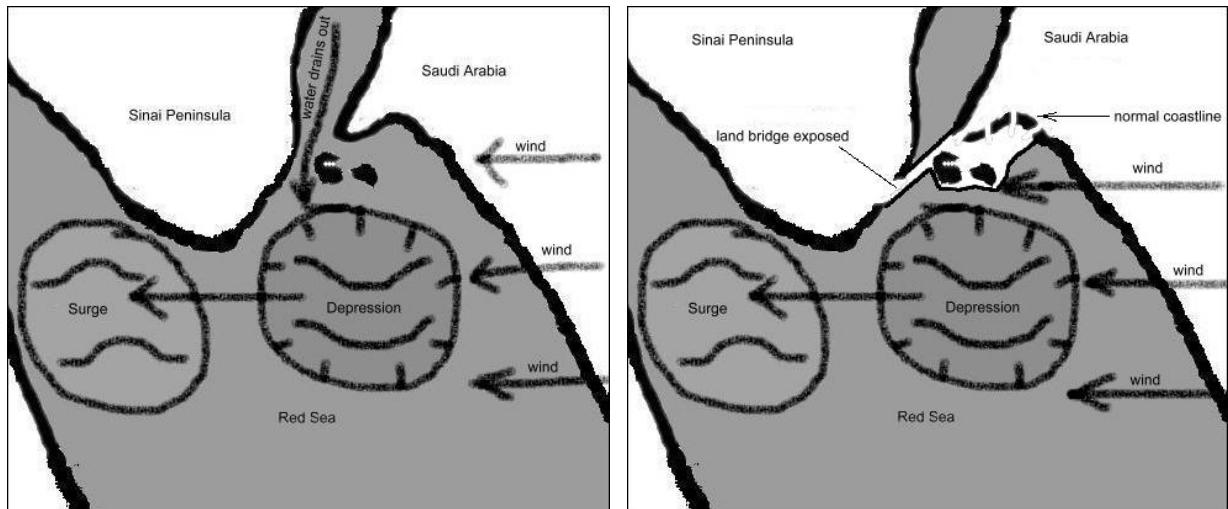
This was a very powerful wind then. Logically, the wind must have blown to the north or south of the crossing site, for otherwise it would have been impossible for the Israelites to walk into such a headwind (they were traveling Eastwards). If we assume it blew mainly to the south of the camp as in the picture below left, then wind, coming down off the coast of Arabia, would create a depression (picture below right) in the Red Sea off that coast. This depression would be just below the mouth of the gulf of Aqaba. This would plainly not have occurred as drawn, rather the sea would have been pushed up all the way to the opposite shore. In fact the waters in the Gulf of Suez would have risen as a result. A more accurate depiction would involve a trough on the western side of the Red Sea below the gulf of Aqaba an equivalent rise in sea level on the eastern side of the Red Sea below and in the Gulf of Suez.



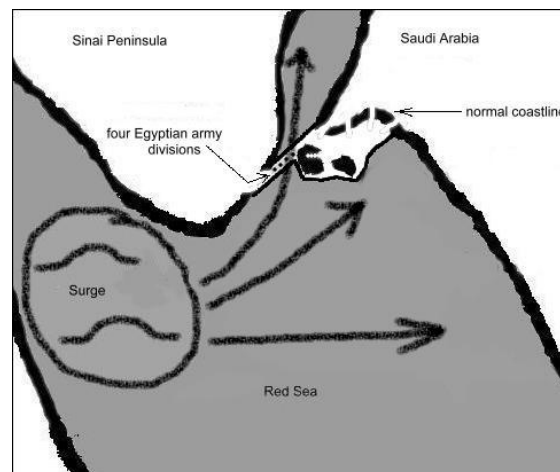
This trough created by the wind pressure, would then have drawn water out of the Gulf of Aqaba (below left). If the Red Sea tide was also going out, the effect would have been even greater. The water would have exited the gulf until the land bridge was exposed at the Strait of Tiran acting as a dam, thus temporarily turning the gulf of Aqaba into a lake (below right). The water would have bordered the temporary land bridge to the left and to the right. It would not have made a Charlton Heston, Cecil B. de Milne, wall of water. But the sea itself would have been a barrier either side the land bridge. The word used by Moses

This trough created by the wind pressure, would then have drawn water out of the Gulf of Aqaba (below left). If the Red Sea tide was also going out, the effect would have been even greater. The water would have exited the gulf until the land bridge was exposed at the Strait of Tiran acting as a dam, thus temporarily turning the gulf of Aqaba into a lake (below right). The water would have bordered the temporary land bridge to the left and to the right. It would not have made a Charlton Heston, Cecil B. de Milne, wall of water. But the sea itself would have been a barrier either side the land bridge. The word used by Moses

is from an Arabic root meaning 'to Guard' (Ben Davidson Analytic Hebrew and Chaldee Lexicon)..is from an Arabic root meaning 'to Guard' (Ben Davidson Analytic Hebrew and Chaldee Lexicon).



Then once the Israelites had all made it safely to the Arabian side, God would have calmed the wind, resulting in a massive surge from west to east and then northeast into the mouth of, and back into the gulf of Aqaba, wiping out Pharaoh and his army as it rushed through the strait of Tiran over the land bridge (below). The Egyptians would have been swept northwards off the land bridge down the gradient into the 500 metre then 1000 metre then 1500 metre depths of the gulf.



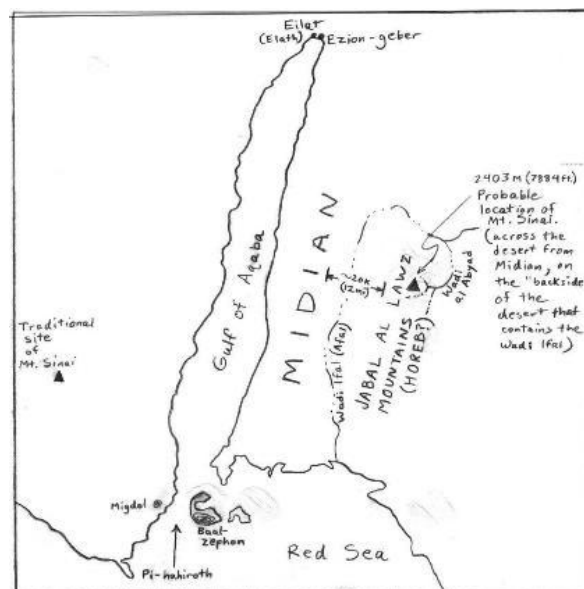
Interestingly, there are a number of dive clubs at Sharm al Sheikh, the southernmost city on the Sinai Peninsula. Recreational diving is allowed only up to depths of 30m. To dive any deeper requires special permission from the Egyptian government. Who knows why? On July 14, 2003, there was an article in Time magazine on Cambridge Professor Colin Humphreys, who, in his book - *The Miracles of Exodus*, postulates the theory above. He recalls seeing

scientific papers on a phenomenon called 'wind setdown', in which a strong wind blowing for many hours across a large body of water causes a difference in height of up to 5m (18ft) between opposite shores. Scientists have often observed the phenomenon on Lake Erie, one of the U.S.' Great Lakes.

Mount Sinai Is In Saudi Arabia

1 And Moses became a shepherd of the flock of Jethro, the priest of Midian, whose son-in-law he was. While he was driving the flock to the west side of the wilderness, he came at length to the mountain of the [true] God, to Horeb. (Exodus 3)

From this scripture, Moses, while residing in Midian was able to lead Jethro's flock to 'the mountain of the true God' - Mount Sinai. Now as we know, it is widely accepted today that Mount Sinai is smack bang in the middle of the 'Sinai' peninsula. But we know that Midian was in Arabia (Josephus has the Midianites based in Arabia, see - Antiquities of the Jews, book 4, Chapter 7), so it is highly unlikely that Moses would have driven Jethro's flock hundreds of miles, around the Gulf of Aqaba, all the way into the middle of the mountains of the Sinai Peninsula. Although the Midianites were nomadic people, we know that Jethro, being the priest of Midian, would be based in Midian. So Moses would have grazed the flocks on the eastern side of the Gulf of Aqaba.



There is a mountain range in Arabia, just off the east coast of the Gulf of Aqaba, called Jabal al Lawz (picture above). This is in the exact vicinity of where Midian was thought to be. It is much more likely Moses would have come across Mount Sinai in this mountain range. This has to be where the real Mount Sinai is. Believe it or not, 'Jabal al Lawz' even means mountain of the Law!! Apparently, to this day, it is also known to locals as 'Jabal Musa', which

translates as - 'Moses' Mountain'!! according to Kevin Kluetz, the author of the website from where these pictures are taken. But if you do not believe Mr Kluetz, please listen to what St. Paul has to say on the matter.

25... Now this Hagar means Sinai, a mountain in Arabia... (Galatians 4)

So all biblical maps obviously need changing, as they all show Mount Sinai in the 'Sinai' Peninsula.....oh yes. And we had better rename the 'Sinai peninsula'!! The Red Sea Peninsular might be better?

The 3/4 way up the gulf theory

Ron Wyatt, a well known explorer/archaeologist, allegedly found what appears to be remains of the Egyptian army in 1978 further up the gulf. He along with another explorer, Jonathan Gray, have documented artifacts, some of which have confirmed as dating to the time of the Exodus. Also, recently, a man called Peter Elmer from Keynsham in Bristol, England, and his brother, who were inspired by videos of Wyatt and Gray's findings, have also claimed to have seen remains. Here is a picture taken in May 2000 by a dive team

At the moment though there is not enough evidence to prove that the significance of these findings, a few pictures of chariot wheels are not sufficient to prove that the whole army is there, and neither is it sufficient to prove that the whole army entered the gulf there. But it cannot be ignored either. The site of these findings is about three quarters of the way up the Gulf of Aqaba, not at the mouth. There are some, including Wyatt, who believe that the crossing took place where these artefacts were found. However experience of bodies in the Thames river in London, which enter up river (in the tidal part) but are washed up down river to the estuary, shows us that bodies and artifacts can move around the river bed very quickly. Certainly they are in the right gulf!!

There is a land bridge, which begins at Nuweiba beach 3/4 of the way up the western coast of the gulf of Aqaba. However it is much further below sea level (approx. 765 meters) than the bridge at the Strait of Tiran, which is presently 205 metres below sea level at its deepest. To cross at this point the Israelites would have to have taken the route to the north of the Sinia peninsular mountain range. To get to Nuweiba beach via this route you have to enter a valley, called Wadi Watir, in the mountain range, which then opens onto the beach. This would have trapped the Israelites, as the beach is surrounded by the mountains. But it is hard to tie any of the geographical features of the bible account (Migdol, Pihahiroth, etc) to the geographical features of the area of this alternative crossing point. Also if the Israelites took the route north of the mountains then Pharaoh wouldn't have believed that he could trap them until

they were too far away from him for his army to catch them up (5 days march), since they could have escaped to the North at any time. Whereas with the Southern route, Pharaoh would have believed that they were going to be trapped from the very start of the Exodus and hence started his pursuit in time to actually catch up with them.

But the marine geography of the Gulf of Aqaba is fatal for the '3/4 way up the gulf theory', because the land bridge at the mouth of the Gulf is today 550 meters higher than the 'bridge' 3/4 of the way up, so it would not have been possible to drain the gulf to reveal the lower bridge, since the higher bridge would prevent this. For once the water in the gulf had lowered to the level of the first raised land bridge at the mouth of the gulf, which today is at most 205m from the surface and 3500 years ago was probably between 25m and 100m from the surface, no further reduction in water level would have been possible.

The map below show the supposed land bridge at Nuweiba beach. The map is the top section of the British Admiralty nautical chart #12 (the bottom section is shown above), showing the north section of the Gulf of Aqaba. If you look on the west coast of the gulf, in the bottom third of the map (to the left of the letter 'A' where it says Aqaba in the water), this is where Nuweiba beach is, the other suspected crossing site. Notice how the depth at the centre of the gulf here is 765 metres, and is 263 meters and 285 meters just off of the west and east coast respectively.

You can confirm for yourself the relative depths of the two proposed land bridges from the various admiralty maps above.

However what Ron Wyatt and his team did get right (in our opinion and in the opinion of St. Paul and in the opinion therefore of the Holy Spirit and of God) is that he believed that Mount Sinai was in Saudi Arabia rather than being in the incorrectly named wilderness of Sinai. He and his sons went to Jabal al Lawz (the mountain of the Law) to see what they could find. Before they could find anything they were promptly arrested and spent 78 days behind bars! Apparently someone had phoned the embassy authorities in Saudi Arabia and told them that Ron and his party were spying for Israel! Perhaps they got a bit too close to the truth?

It is quite possible that the artifacts Wyatt and others have found in the Nuweiba beach area, further up the gulf, are actually remains of an Egyptian army which crossed Red Sea at the mouth of the gulf. This is because the force of the powerful surge of water which returned when the wind died, could certainly have carried Pharaoh and his army quite a way up the gulf, and then over time, who knows where they may have been carried? But we do know that the land bridge at Baal Zephon would prevent them ever leaving the gulf. So they are in there somewhere!! The best place to search for them would appear to be just north of the strait of Tiran.

As a final technical point, the narrow trench between the beach where the sons of Israel encamped (which is now Sharm Al Sheik's airport) and Baal Zephon, is today around 800 meters wide at over 75 meters depth. But the trench has a huge volume of water, that of the whole tide of the gulf moving through it in both directions on a daily basis. This presently eats away at the depth of the trench which increases by 15 -16 mm per year . 3500 years of this gives us around 50 meters of erosion. But when the trench was smaller, it would have been eroded faster, because the waters of the gulf would have had to have passed through a smaller channel. So the erosion is less today than it was 3500 years ago. It is not hard to see that the max depth of the land bridge may only have been between 50 or 100 meters in 1513 BC rather than the 205 meters that it is today.

Even today, most people could quite easily swim to Baal Zephon, which is not much more than 1,000 meters away from the airport beach. Our thanks to Kevin Kluetz, who's website we used for a great deal of the info and images on this page.

The Higher Criticism of the Pentateuch

by William Henry Green

(1895 Edition – Public Domain)

The Higher Criticism has been of late so associated with extravagant theorizing and with insidious attacks upon the genuineness and credibility of the books of the Bible that the very term has become an offense to serious minds. It has come to be considered one of the most dangerous forms of infidelity, and in its very nature hostile to revealed truth. And it must be confessed that in the hands of those who are unfriendly to supernatural religion it has proved a potent weapon in the interest of unbelief. Nor has the use made of it by those who, while claiming to be evangelical critics, accept and defend the revolutionary conclusions of the antsupernaturalists, tended to remove the discredit into which it has fallen.

This is not the fault of the Higher Criticism in its genuine sense, however, but of its perversion. Properly speaking it is an inquiry into the origin and character of the writings to which it is applied. It seeks to ascertain by all available means the authors by whom, the time at which, the circumstances under which, and the design with which they were produced. Such investigations, rightly conducted, must prove a most important aid to the understanding and just appreciation of the writings in question.

The books of the Bible have nothing to fear from such investigations, however searching and thorough, and however fearlessly pursued. They can only result in establishing more firmly the truth of the claims, which the Bible makes for itself, in every particular. The Bible stands upon a rock from which it can never be dislodged.

The genuineness and historical truth of the Books of Moses have been strenuously impugned in the name of the Higher Criticism. It has been claimed as one of its most certain results, scientifically established, that they have been falsely ascribed to Moses, and were in reality produced at a much later period. It is affirmed that the history is by no means reliable and merely records the uncertain and variant traditions of a post-Mosaic age; and that the laws are not those of Moses, but the growth of centuries after his time. All this is demonstrably based on false and sophistical reasoning, which rests on unfounded assumptions and employs weak and inconclusive arguments.

It is the purpose of this volume to show, as briefly and compactly as possible, that the faith of all past ages in respect to the Pentateuch has not been mistaken. It is what it claims to be, and what it has always been believed to be. In the first

chapter it is exhibited in its relation to the Old Testament as a whole, of which it is not only the initial portion, but the basis or foundation upon which the entire superstructure reposes; or rather, it contains the germs from which all that follows was developed. In the second, the plan and contents of the Pentateuch are unfolded. It has one theme, which is consistently adhered to, and which is treated with orderly arrangement and upon a carefully considered plan suggestive of a single author. In the third it is shown by a variety of arguments, both external and internal, that this author was Moses. The various forms of opposition to this conclusion are then outlined and separately considered. First, the weakness of the earlier objections from anachronisms and inconsistencies is shown. In the fourth chapter the divisive hypotheses, which have in succession been maintained in opposition to the unity of the Pentateuch, are reviewed and shown to be baseless, and the arguments urged in their support are refuted. In the fifth chapter the genuineness of the laws is defended against the development hypothesis. And in the sixth and last chapter these hypotheses are shown to be radically unbiblical. They are hostile alike to the truth of the Pentateuch and to the supernatural revelation which it contains.

Princeton, N.J., August 1, 1895.

Pentateuch Criticism as from the seventeenth century:

Mosaic Authorship of the Pentateuch

(A refutation of Source Criticism)

In the Late 17th century, a philosopher and theologian by the name of Benedict Spinoza, with some of his contemporaries theorized that the Torah was not authored by Moses, and had possibly been the concoction of a much later era in Israel's history than had been previously supposed, perhaps by the hand of Ezra. **What had gotten him thinking was the difficulty in reconciling the author's use of the third person, *he*, rather than the first, *I*, as well as the account of Moses' death in Deuteronomy 34.** If, Spinoza contended, Moses had written the Pentateuch, he surely could not have written the account of His own passing. Based upon that assumption, why would it be wrong to insist there were other authors for other parts of the Torah apart from Deuteronomy? At this point in history Mosaic authorship hadn't truly been challenged for close to 1500 years¹. Spinoza's challenge, too, was not given much hearing among scholarly circles, at least not until deistic, rationalist, and empiricist philosophy flourished early in the following century. Coupled with Charles Darwin's naturalism, a ripe climate for such challenges was being prepared, for Darwin had furnished people with the means to defend antisupernaturalistic views of humanity and history. Finally, in the latter half of the 19th century scholars such as Graf, Keunen, and Wellhausen took the work started by men like Spinoza and other intermediaries and ran with it, **formalizing the documentary hypothesis.**

What is today called source criticism, JEDP theory, or documentary hypothesis, is most commonly attributed to Wellhausen. Based upon evolutionary and antisupernaturalistic ideals, it asserts the Pentateuch is the result of four major sources, written between the ages of 850 b.c.e. through 570 b.c.e. The first is the J source, characterized by the usage of the name Yahweh, or Jehovah. The second is proposed to be the E source, so designated by the usage of the name Elohiym, approximately 750 b.c.e. The primary two sources were assumed to be written by unknown persons within the borders of national Israel. Source three is purported to have been written by the priest Hilkiyah, and possibly others, at the endorsement of King Josiah in 621 b.c.e. This deuteronomic writer(s), influenced by the prophet Jeremiah, later reworked Israel's history as recorded in Joshua, Judges, Samuel, and Kings. The final composers were grouped together as the Priestly source. Their intent was to add strength and credibility to the theocratic institutions of Israel during and beyond the exilic period of Israel's history. They therefore are accredited the priestly components of the Torah, such as the rites and rituals of sacrifice.

Classic Wellhausen theory holds at its core certain assumptions which have aided in the erroneous assertions it makes. These weaknesses warrant exposition before any critical refutation of individual criteria can be set forth, and counter evidence towards Mosaic authorship can be presented.

1. Circular reasoning- the conclusion posited is in actuality the underlying assumption at the onset. **Foundational to source criticism is the belief that the bible is not divine revelation.** Under that premise, all evidences for inspirational origins of scripture, such as fulfilled prophecy as is not encountered in any other holy writ worldwide, are automatically pushed aside. It was implicit in the intellectualism of the day to find a natural rational answer for everything, excepting of course the idea of whether rationalism was a worthy foundational belief. Rationalism takes as its starting point the mind of man, not revelation. Rationalism must be accepted purely by faith since it must be appealed to in its own defense. (*quote Finn? Theory upon a theory? Pg 4 or 5*)
2. Textual evidence- Wellhausen's theory is supposed to be based on the texts themselves. However, whenever the text runs against the documentarian school, the text then "must have been a later redaction or interpolation". For example, it is alleged that no priestly legislation exists in the historical books of the Hebrew Scriptures. When it is countered that evidence of priestly provision or Mosaic Law is included in the historical writings, they are assumed to have been later insertions. What would be the result if when playing a game of soccer, one team would disallow every goal and then change the rules to give themselves the advantage as soon as the second team got the upper hand? This is the same tactic applied by documentarians because the presuppositions they build upon make poor foundation.
3. Subjective bias- in most if not all cases where the scriptures touch on anything historical, the bias was to automatically reject it on the basis that the bible cannot be inspired text. In other instances, where there has been a choice to trust the biblical record or pagan sources, regardless of the date of composition, the pagan sources were favored. As will be explored, the biblical historical record has been confirmed time and again by archeology in the last century. (*Argument from silence, living in the echoes of previous silence*)
4. Evolutionary theory- it is assumed that the religion of the Israelites started as polytheism and then evolved into the monotheistic belief which eventually took deep root in the Hebrew culture. This is untenable considering no polytheistic nation known to antiquity has ever done so with the sole exceptions being those which came out of Judaism; Christianity and Islam². Israel is a stand alone in this occurrence. This preconceived idea, **based upon the assumption evolutionary theory is**

more fact than theory, taints any possibility of discovering the truth about the origin of scripture by eliminating many outcomes at the onset. The accounts of contact with God by the patriarchs, Abraham, Isaac, Jacob, or even Moses, are then reinterpreted as having been rewritten into the text to fit the later climate of the supposed evolution to monotheism.

Another evolutionary assumption made by source critics is that the people of that time period were too simple to have developed such an advanced code of laws and ethics, let alone that the Hebrews were capable of recording it all. Then, as documentarians see repetition and varying styles, themes, and synonyms in the text, in view of this naive assumption it is believed proof positive of late composition by sources instead of literary device by a single author. By that rationale, an author such as Milton "could not possibly have written merry poems such as *L'Allegro*, lofty epic poetry such as *Paradise Lost*, and scintillating prose essays such as *Areopagitica*"³.

5. Scholarly arrogance- the assumption that man 3400 plus years after the events can do a better job reconstructing the events than those removed from them by mere centuries, even by the documentarians own dating schemes, is quite the arrogant presupposition. Of course this too is based on the idea that mankind evolved from lesser intelligent to more intelligent beings. **Archeology casts doubt on the supposed lesser intelligence of man in human history.**

The New Testaments commentary on the Old.

Of all works of antiquity, there is none textually as well attested as the New Testament. Compare the number of N/T manuscripts and fragments, close to twenty-five thousand, to all other works, and they pale in comparison. Combine that with the over thirty-six thousand citations of the New Testament by the ante Nicene fathers and it is flagrant deceit to say we do not have what the first century church both recorded and considered scripture. By that reasoning it is impossible in my mind to enter into discussion on Mosaic authorship without pulling on that thread and following the trail.

The time period between the Apostles and the acceptance of Christianity by emperor Constantine in the early fourth century is, unfortunately, little known or studied by many critics, of Christianity in general, and of the bible specifically. However, there is a rich history of writings from this ante Nicene church period. A spiritual genealogy of sorts can be easily reconstructed from these writings in which we can trace back to the Apostles of Christ. These records are of considerable value, recording not only the history, but specifically a history of

true Christian doctrine. Within these texts, we find attestation to Mosaic authorship by the men who have direct lines to the apostles. Consider the following basic chart⁴;

Who wrote	Quote	Reference and Date
Ignatius, disciple of John the Revelator	And Moses declares, "For their murmuring is not against us, but against the Lord God." (Ex 16:8) No one of those has, [in fact,] remained unpunished, who rose up against their superiors. For Dathan and Abiram did not speak against the law, but against Moses, (Num 16:1) and were cast down alive into Hades.	Letter to the Magnesians, chapter 3. 30-107 A.D. (see also the epistles to- the Ephesians chapter 10, the Philadelphians chapter 5, the Smyrnaeans chapter 5)
Justin Martyr, also traceable to John.	Moses then, who was the first of the prophets, spoke in these very words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until He come for whom it is reserved; and He shall be the desire of the nations, binding His foal to the vine, washing His robe in the blood of the grape." (Gen 49:10)	First Apology, chapter 32 114- 165 A.D. (See also Dialogue with Trypho, chapters 16, 19, 20, 23, 27, 29, 33, 34 and more)
Clement	Moses was called faithful in all God's house; (Num 7:7) and through his instrumentality, God punished Egypt with plagues and tortures. Yet he, though thus greatly honoured, did not adopt lofty language, but said, when the divine oracle came to him out of the bush, "Who am I, that Thou sendest me? I am a man of a feeble voice and a slow tongue." (Ex 3:11)	Epistle to the Corinthians 30-100 A.D. It is under dispute, but he is likely the friend of Paul mentioned in Phil 4:3

Iranaeus, disciple of Polycarp who was discipled by John.	Also that which is spoken by Moses, "No man shall see God and live,"... (Ex 33:20)	Against Heresies, book 1, chapter 19. 120-202 A.D. (see also chapter 24 and 30, book 2 chapter 24 and 30, among many others by Iranaeus)
Clement of Alexandria	"Now the law is ancient grace given through Moses by the Word. Wherefore also the Scripture says, "The law was given through Moses," (Joh 1:17) not by Moses, but by the Word, and through Moses His servant."	Instructor, book 1 chapter 7 153-217A.D. (see also chapters 8-9, book 3 chapters 2 and 3, among others)
Tertullian	If the Jews object, we answer that Moses, who was but a man, taught them their religion...	Apology, chapter 21. 145-220 A.D.(possibly as late as 240) (see also chapter 45, On Idolatry chapters 5 and 9, among other references)
Cyprian	There also the Lord commanded by Moses that the people should be separated from them, lest, being associated with the wicked, themselves also should be bound closely in the same wickedness. "Separate yourselves," said He, "from the tents of these wicked and hardened men, and touch not those things which belong to them, lest ye	Epistles, chapter 67 200-258 A.D. (see also chapters 72 and 75, among others references)

	perish together in their sins." (Num 16:26)	
Novatian	...Him, I say, who "spake, and all things were made;" He commanded, and all things went forth: of whom it is written, "Thou hast made all things in wisdom;" of whom Moses said, "God in heaven above, and in the earth beneath;"... (Deu 4:39)	Trinity Treatise, chapter 3 210-280 A.D. (see also chapter 7-9)
Methodius	But the wild and death-bearing vine is the devil, who drops down fury and poison and wrath, as Moses relates, writing concerning him, (Deu 32:32-33) "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."	Ten Virgins, Part 2, chapter 5 260-312 A.D. (see chapter 7 also, among others)

In short, Mosaicity is the tradition of the church which we have inherited from the Jews. While that may not necessarily prove it true, it by no means proves it false either. It is foolishness to assume something is false just because it is a tradition, as most source criticism seems to assume.

Upon entering study of the N/T's commentary on the Old, it is plainly evident the apostles and other N/T writers trusted Mosaic authorship; "For the law came through Moses, but grace and truth came through Jesus Christ" (Jn 1:17)⁵; "Philip findeth Nathanael, and saith unto him, we have found him, of whom Moses in the law, and the prophets, did write..." (Jn 1:45); "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord" (Lk 2:22, referring to Lev 12); "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren..." (Act 3:22, referring to Deut 18:15-19); "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Act 13:39); "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (Rom 10:5, referring to Lev 18:5); "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God

of Jacob?" (Mk 12:26, referring to Ex 3:6); "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (1 Cor 9:9 and 1Tim 5:18, referring to Deut 25:4). The N/T not only affirms Mosaic authorship, but also confirms for us the historicity of; Adam and Eve (1 Tim 2:13 from Gen 1-3), Cain and Able (Heb 11:4 from Gen 4), Enoch the seventh generation from Adam (Jud 1:4, thus validating the genealogical lists of pre flood peoples), Noah and his family (1Pet 3:20 and 2 Pet 2:5, from Gen 6-9), Abraham, Isaac, Jacob, and the list continues through a host of people found in the Law of Moses. This validates not only the claim Moses wrote, but also the claim that which he wrote was an historical account.

The teachings of Jesus confirm Mosaicity as well; "Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?" (John 7:19); "Because of your hard-heartedness Moses allowed you to put away your wives; but from the beginning it was not so" (Mat 19:7); "For if you had believed Moses, you would have believed Me, for he wrote of Me" (Jn 5:46); "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Lk 24:27); "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and *in* the Psalms about Me" (Lk 24:44). Jesus also said "... if you do not believe his writings, how shall you believe My Words?" (Jn 5:47). In this last verse, Jesus equated the trustworthiness of Mosaic Law with His own authority. As Archer said, "It is hard to see how anyone can embrace the documentary theory (that Moses wrote not a word of the law) without attributing either falsehood or error to Christ and the apostles." ⁶ If the Pentateuch is not Mosaic, then the N/T is necessarily suspect as well, if not outright false. **Since there is no reason to distrust the N/T**, it adds credibility to the defence of Mosaic authorship of the Torah.

The Criteria for distinguishing sources.

In 1753, a French physician and amateur in the field of biblical scholarship named Jean Astruc laid the next major plank in establishing source criticism. His contribution was in his taking specific notice of the different names for God in Genesis 1 and 2, and concluding the different names pointed to different authors. Following in his steps was German born Johann Gottfried Eichhorn who, publishing in 1780-83, expanded the work to include from Genesis 1 through Exodus 2. While today the criteria of divine names is little rehearsed, it is foundational to the rise of the theory, and if this criteria fails, then a large portion the foundation will have been exposed as sand, causing the rest of the theory to remain in serious question. That is precisely the case; if either of these men had the benefit of modern archeology, their ideas would never have become entrenched in the minds of those who would carry the torch of the source

hypothesis. In plain speak, there is no way they would have ever assumed different names meant different authors had they seen the evidence of other ancient cultures, who likewise used different and multiple names for their gods. I quote from the work of Archer;

In Babylonia, the Sumerian counterparts were alternated the Akkadian names; Bel was also Enlil and Nunamnir (Prologue to the Lipit-Ishtar code); Anum was Ilum, Sin was Nanna, Ea was Enki, Utu was Shamash, and Ishtar was Inanna or Telitum (cf. Prologue to Hammerabi's code). At Ugarit, Baal was also called Aliyan, El was Laptan, and Kothar-wa-Khasis (the artificer god) was Hayyin (cf. Aqhat, ANET, p. 151). In Egypt, Osiris (the judge of the dead and lord of the netherworld) was also Wennefer, Neb-Abdu, and Khentamentiu (cf. the Ikherofer Stela in the Berlin Museum); his son Horus was also Re-Harakhti, and so on throughout the Egyptian pantheon⁷.

Through deeper study we glean that variant names for God become increasingly useless as a criteria, as a sort of recycling of deities can be traced through ancient cultures. Take Baal, the young storm god of the Canaanites, as one of a number of examples. As we search out information on young storm gods through other cultures, we see variations of that same deity throughout history from that time period until the time of the Romans two thousand years later; in Babylon he was Bel or Marduk; to the Aramaeans he was Hadad; to the Sumerians Tammuz or Dumuzi; the Egyptian version seems to have been known as Set; to the Mesopotamians he was known as Enlil; to the Syrians and Hittites he was Adad and Teshub; in the times of the Greeks and Romans Zeus or Jupiter became known as the chief god, the god of thunder and lightning. Even as close as the times of the Vikings they believed in the god of thunder, whom they named Thor. The idea that the gods of ancient times can be traced thus makes most sense if the biblical record is accurate⁸. Seen in the increasing light of antiquity and archeology, this primary source criterion cannot withstand scrutiny. It is doubtless that either Astruc or Eichhorn would have ever pushed their theory had they the information we have today. Continuance to propagate the idea of names as a criteria for source division assumes Israel as a stand alone and ignorant people, incapable of things which were common in any other culture around them, chiefly of recording and specifically of using synonyms and variant names for God.

In many cases, both Yahweh and Elohiym are used simultaneously, often translated "the LORD God" in most bibles today (21 times alone in Gen 1-9), but the propensity to stubbornly stick to the source theory influenced critics to assume interpolation. We do not have any textual evidence to substantiate this claim. More plausibly, in keeping with the cultural and archeological data, would be to read the text with the understanding that the name for God being

used is so on the basis of which attributes are most important to the message of each passage in question.

Footnotes

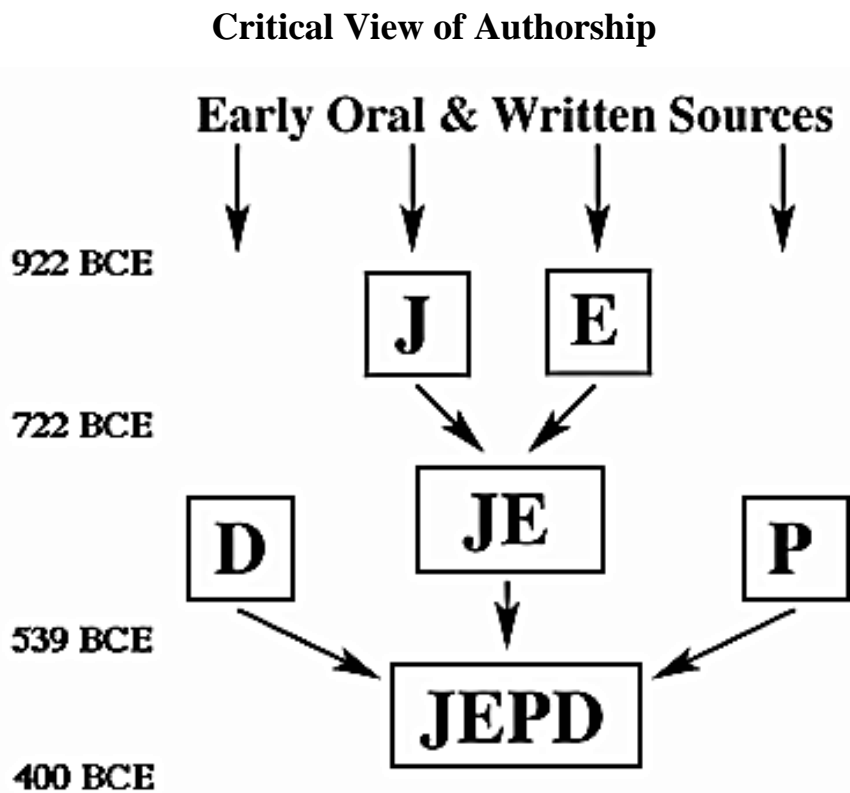
1. Between the first through the third centuries there were some attacks on Mosaicity. At that time the suspicions were not able to get a foot hold either.
2. Islamic faith has not been born from Judaism in a traditional sense, but they purportedly share the common ancestry of Abraham through Ishmael. Christianity has never been polytheistic either, but had many early adherents who moved by conversion from polytheism to biblical truth and monotheistic faith.
3. Gleason Archer, A survey of Old Testament Introduction, Moody Press, Chicago, 1973, pg 106.
4. There are also many other fathers who could be quoted, but for the basis of this argument to show the unbroken string of writers from the Apostles to Constantine, I have chosen only a few.
5. Unless otherwise indicated, all scripture references are taken from the King James Version of the bible.
6. Archer, SOTI, pg...
7. Ibid, page 119.
8. At the tower of Babel, as the people dispersed and language became divided, the one true God could easily have gotten lost in the mix of false ones as the birth of these new cultures tried to each explain what would have seemed like personal or tribal deities. I am not suggesting this to be the case; I am merely proposing a plausible explanation in place of the falsehoods of source criticism.

Modern criticism on the authorships of the Pentateuch the way the author of this Ebook studied successfully in the year 1980 with the London Bible College (extra muros) (today: London School of Theology, Northwood, London, UK)

The Authorships of the Pentateuch

(Modern Criticism)

The Pentateuch (e.g. Genesis, Exodus, Leviticus, Numbers, Deuteronomy) claims to be written by Moses. He wrote “*all* the words of the Lord” (Ex. 24:4). The rest of the Pentateuch is claimed to be written by Moses, as well (Ex. 17:14; 34:27; Num. 33:2; Deut. 31:9). Later OT authors believed Moses wrote the Pentateuch (Josh. 1:7; 8:31-32; 1 Kings 2:3; 2 Kings 14:6; Dan. 9:11; Ezra 6:18; Neh. 13:1; Mal. 4:4). Moreover, Jesus believed Moses wrote this book, quoting Exodus 20:12 (Mk. 7:10; Lk. 20:37), and Paul also attributed Exodus to Moses (Rom. 10:5). Because Moses was trained in the Egyptian court, he is the most likely candidate to write the book. The other Jews were uneducated slaves in Egypt, and they were most likely illiterate.



The JEDP theory (sometimes called the Graf-Wellhausen or Documentary Hypothesis) was developed in the 18th and 19th century by critical scholars of the Bible. Under this view, the Pentateuch was not written by Moses. Instead, it was the result of a later author/editor, who pieced multiple sources together. Among these sources were:

J: From the German “Jahweh” or Yahwist source (dated ~950-850 BC).

E: From the Elohist source. Northern kingdom (~750 BC).

D: From the Deuteronomistic source. Southern kingdom (~650 BC).

P: From the Priestly source. Post-exilic (~587 BC).

The JEDP theory became a popular theory in critical schools. Under this view, the entire Pentateuch was not finished until around 400 BC! Even today, this view of Pentateuchal authorship is commonly taught in universities.

Response to the JEDP Theory

There are multiple arguments against the JEDP theory.

First, the JEDP theory was developed before the advent of modern archaeology. Over the last two hundred years, the science of archaeology has *confirmed*, rather than *denied* Mosaic authorship. Even JEDP supporter William F. Albright writes, “Wellhausen still ranks in our eyes as the greatest biblical scholar of the nineteenth century. But his standpoint is antiquated and his picture of the early evolution of Israel is sadly distorted.” John Elder writes, “Nowhere has archeological discovery refuted the Bible as history.”

Second, this theory is not supported by any empirical evidence. The JEDP theory is a purely *literary* theory –not an *empirical* one. When scholars excavated the Qumran Caves, they did not discover pieces and parts of books. Our oldest manuscripts (the Dead Sea Scrolls) have entire books –not pieces and parts split into different schools or sources. That is, we have never discovered the “J” or “E” sources; these are only theorized.

Third, this theory has an antisupernatural bias. Most of the conclusions of the JEDP theory are not based on the evidence; instead, they are based on a previously assumed worldview: *naturalism*. Archer equates this with “the attempt of persons who are colour blind to judge the masterpieces of Turner or Gainsborough.” Needless to say, different conclusions will necessarily be

reached, if naturalism is previously assumed before investigating the evidence. Archer observes, “Conceivably every historical record in the Bible could be verified by archeological discovery and the rationalist would still affirm his antsupernatural position.”

Fourth, this theory begins with the assumption that the text is guilty until proven innocent. When doing history, we should approach the text (whether secular or sacred) based on the claims it makes about itself –unless we are given good reasons to deny these claims. These JEDP theorists begin by *assuming* these claims are wrong, rather than *proving* these claims are wrong. In this way, these theorists assume that they know more about the authorship of these books than the ancient men themselves.

Fifth, this theory is not scientific but subjective. Archer documents the muddled subjectivity accompanying this theory in chapters 6 and 7 of *A Survey of the Old Testament Introduction*.^[6] Critics have revised and rewritten the JEDP theory so many times that it becomes difficult to see if it should be considered a scientific investigation or a subjective speculation.

Sixth, this theory is unfalsifiable. Whenever a passage doesn’t align with the JEDP theory, a “redactor” or “interpolator” is theorized to keep the theory afloat. This makes the theory unfalsifiable. For example, the author of Genesis focuses on Shechem, while a post-exilic author would surely focus on Jerusalem. When evidence like this doesn’t fit the JEDP theory, the critics usually claim, “This must be the result of a later redactor changing the text, but it still must have been post-exilic.”

Egyptian Evidence

If the author of Exodus had truly lived in Egypt (as the text claims), then we should expect him to be familiar with Egyptian culture and language. A later author would not have these influences. Remarkably, this is exactly what we do find, when we read through the Pentateuch!

Egyptian Names: The name Pithom (“the house of Atum”), Potiphera (“the gift of Ra”), Asenath (“the favourite of Neith”), and Joseph’s title *Zaphenath-pa’neah* (Gen. 41:45 “Nourisher of the land of the living one”) are all Egyptian in origin. The expression “over the house” was used in ancient Egyptian (Gen. 39:4). The word “magician” (Gen. 41:8) is Egyptian –not Hebrew. Archer observes that the Pentateuch “uses a greater percentage of Egyptian words than elsewhere in the Old Testament.” James Hoffmeier writes, “The Moses episode clearly is set in Egypt and six of the key terms used in Exodus 2:3 are of Egyptian origin, not Babylonian. The words basket, bulrush, pitch, reed, river

and (river) banks all have Egyptian cognates. This factor strongly reflects the Egyptian setting and origin of the biblical story.” He adds, “Joseph’s master, Potiphar, and his father-in-law, Potipherah (Gen. 41:45), share variations of the same name, which in Egyptian means ‘he whom Re (the sun-god) has given.’” Walter Kaiser points out that Moses’ name “is generally considered to be Egyptian in origin.”

Egyptian Environment: The author of the Pentateuch writes about Egyptian –not Palestinian –seasons and weather (Ex. 9:31-32). The flora and fauna are Egyptian –not Palestinian. He mentions the acacia tree, *tahash* skins (Ex. 25:5; 36:19), antelope (Deut. 14:5), and the rock badger (Lev. 11:5). The author even describes details about Jordan in comparison to Egypt (Gen. 13:10; see also Num. 13:22; Gen. 33:18)! The author has to tell his audience that Shechem is a city in the land of Canaan, which is an absurd detail to add if the Jews had been in Canaan for centuries. Why would the author use Egyptian details to describe Palestine, unless he actually grew up in Egypt –not Palestine –as the Pentateuch claims?

Egyptian Culture: Joseph lives for 110 years, which was the ideal life span for an Egyptian –symbolic for wisdom or blessing. Hoffmeier writes, “More than thirty references are known from Egyptian texts in which a 110-year life span is mentioned. It was a symbolic figure for a distinguished sagely man. One such example is Ptahhotep, who left to posterity a wisdom text from c. 2320 BC. Another individual was Amenhotep, son of Hapu, who served Pharaoh Amenhotep III (1390-1352 BC). Often references to 110 years appear in prayers or wishes such as, ‘May I reach 110 years on earth such as every righteous man,’ and ‘May he [the god Amun] give me the 110 years as to every living righteous man.’ Could it be that Joseph’s age at death reflects the use of this Egyptian honorific number that represented the ideal life?” Moreover, raising foreign children in the court nursery is spoken of in the 18th Dynasty (e.g. Moses).

Archaeological Evidence

There is a sizeable amount of archaeological evidence that further supports early, Mosaic authorship of the Pentateuch:

1. The term for “covenant” (Hebrew *berith*) is used throughout the second millennium BC –not the first. Hoffmeier writes, “Interestingly, those from the second half of the second millennium BC are closest in style to the covenant structure of Exodus 20-24 and Deuteronomy.”

2. Joseph was sold for the correct price of a slave in the first half of the second millennium BC (~2,000 to 1,500 BC). The other periods do not have this price for a slave.
3. Deuteronomy uses a recognizable Suzerainty treaty, which was only used in second millennium BC –not the first.
4. The laws of the Pentateuch were given largely to a desert people, which would not make sense to a post-exilic audience (Lev. 16:10; Deut. 23:12-13; Num. 10:14ff).
5. The city of Ur was thought to be mythical, until it was discovered in southern Sumeria. It enjoyed an advanced civilization until roughly 2,000 BC (exactly the time of Abraham).
6. The name Abraham has been found as early as the 16th and 15th centuries BC. Moreover, the names Jacob, Isaac, Ishmael, and Joseph are all attested in the correct time period.
7. Archaeologists found a Stela of King Merneptah which dates to the 1,200's BC and specifically mentions the nation of "Israel," as well as the Hittites, Canaan, Ashkelon, Gezer, and Yanoam. If a pagan king mentions Israel's control of Palestine at this time (especially in the north!), the conquest of Canaan must have occurred far before this period.
8. The laws of Deuteronomy and Leviticus cannot belong to a late dated "P" source, because these closely parallel the Code of Hammurabi –an ancient Babylonian legal code.
9. Abraham's practice of having the adopted son Eliezer being "son of his house" (Gen. 15:2) was common practice (according to the Nuzi texts). It was also customary to set this aside in light of a biological son (as Abraham did, when Isaac was born).
10. The Nuzi documents support the practice of selling your birthright, as seen in Esau and Jacob (Gen. 25:33).
11. The Nuzi record shows that possessing the family teraphim (or idols) was a legal action at the time (Gen. 31). 12. Why would a later author use the term Raamses and Pithom for these store cities? After the exile, the capital of Egypt

was Tanis. In fact, Tanis was the capital all throughout the time of the monarchy. A later author would surely use the later name –not the ancient one.

13. The actions of the patriarchs are greatly opposed to the Law. Abraham marries his half-sister (Lev. 18:9; 20:17; Deut. 27:22), and Jacob marries his sister in law (Lev. 18:18). If this was all written later, then why would they write the story this way? It would contradict the legal system that they were trying to set up. This would be a political nightmare.

14. Critics used to deny that Moses could have written in the 2nd millennium BC, because it was thought that humans couldn't even write at that time. They also believed that the Hittites, the Horites, Ur, Haran, Sodom, Gomorrah, and Belshazzar were mythical creations of the author –not real, historical cities, people, and places. These fallacious assumptions have all been overturned by modern archaeological discovery.

Hittites: These people were thought to be mythical, when the Bible recorded them (Gen. 23:10). Then in 1906, the Hittite library was discovered in Turkey. The Hittite capital was discovered, along with more than 10,000 clay tablets that contained the Hittite's law system.

Ur and Haran: Both Ur and Haran were flourishing cities in the 21st century B.C., and they were discovered by Leonard Woolley in 1922. *Sodom and Gomorrah:* These cities were referenced in extra biblical accounts and their supposed geography is covered with pitch and intensely heated rock. These cities were said to be destroyed by fire, according to the Bible.

15. The Four Kingdoms of Genesis 14 were thought to be mythical, but these have all been found in ancient tablets.

Later Authors Refer to Pentateuchal History

If the Pentateuch was written late, then why do the later prophets virtually reconstruct its entire history in their books? It makes more sense that the Pentateuch had been ingrained into the Hebrew culture for centuries, and the prophets referred to this history as obvious and well-known. For instance, the prophets mention the Garden of Eden (Is. 51:3), Noah (Is. 54:9), Abraham (Ezek. 33:24; Is. 29:22), Sodom (Ezek. 16:46ff; Zeph. 2:9; Hos. 11:8), Jacob buying land (Josh. 24:32), the Exodus (Hos. 11:1; Mic. 6:4; Ezek. 20:5-7; Amos 2:10), Israel's history (Ps. 78, 105, 106, 135, 136), plagues in Egypt (Amos 4:10), the poles of the Ark (1 Chron. 15:15), and many, many other aspects of

the Pentateuch's history. These are just throwaway, casual allusions to the Pentateuch, as though the authors took these events for granted.

Arguments Against Mosaic Authorship Refuted

Let's consider a number of objections to Mosaic authorship held by JEDP theorists:

OBJECTION #1: Why are there multiple names for God, if a single author composed the Pentateuch?

CLAIM: JEDP theorists note multiple names for God in the Hebrew text. For instance, in Genesis 1:1-2:3, the author uses the term "Elohim" for God, while Genesis 2:4 introduces the term "Yahweh." Critics argue that a later author/editor came across two creation stories, and he spliced them together. One is from the Elohist (or "E") source, and the other is from the Yahwist (or "J") source.

RESPONSE: The term *Elohim* refers to God as *Creator*, while *Yahweh* refers to him as *Covenant-Maker* (see this usage in Ex. 6:3). Some interpreters see Genesis 1 as referring to *physical* creation, while Genesis 2 focuses on *spiritual* creation. Others regard Genesis 1 as the big picture of the cosmos, and Genesis 2 as a "zoom in" on the human race –the center of God's creation. When dealing with the cosmos, God has one name, but when dealing with humans, he has another. These are not *contradictory* accounts; they are *complimentary* accounts. In the same way, the NT authors call Jesus both "Saviour" and "Lord." But, few would see these titles as evidence of dual authorship!

This claim assumes that one author cannot use two different words to describe God. And yet, we would never place this arbitrary criterion on any other kind of literature. Consider C. S. Lewis as an example. He wrote juvenile books for kids, educational books in philosophy, devotional Christian literature, and poetry. If we applied this criterion to Lewis' works, we might divide his writing into four separate writing communities! –the Juvenile Source, the Educational Source, the Devotional Source, and the Poetry Source (or JEDP). While this is clearly nonsense, this methodology is similar to the subjective nature of the JEDP theory.

The use of two different names does not prove two separate *authors*; it proves that one author had two separate *purposes*. Consider the film *Raiders of the Lost Ark*. In the archaeology classroom, students probably called their professor "Dr. Jones," but on the field, they might call him "Indiana" or "Indy" or another nickname. Different contexts require different names. Moreover, Moses wrote

over the course of four decades into different contexts to different people for different purposes. Will you repeat yourself and have different style over 40 years of writing?

OBJECTION #2: How could Moses record his own death in Deuteronomy 34?

CLAIM: Critics point out that Moses could not have written all of the Pentateuch, because the end of Deuteronomy (ch. 34) records his death.

RESPONSE: This is not a new objection. Obviously, readers of the Bible have made this observation for millennia. Proponents of Mosaic authorship have always assumed that a later author added this final chapter after Moses died. Because the book of Joshua is a clear continuation of the story, it is argued that Joshua probably wrote Moses' obituary. Likewise, the prophet after Joshua probably wrote his obituary. Admitting that the *last* chapter was a later addition is different than saying that *all* the chapters were later additions or redactions. This objection really throws the baby out with the bathwater. We cannot judge the theory of Mosaic authorship based on the last chapter of the Pentateuch. Instead, we need to base our judgment on all of the collective chapters combined.

OBJECTION #3: Why are later names used, if Mosaic authorship is true?

CLAIM: In certain points of the Pentateuch, later names are used in the text. For instance, the city of Dan (Gen. 14:14), the city of Bethel (Gen. 28:19), and the names of Israelite kings (Gen. 36:31) are all anachronistic titles. That is, these titles did not exist at the time. These places were named with these titles later in history. Critics argue that this proves post-exilic authorship.

RESPONSE: It is perfectly appropriate for a later author to update the name of a land or people. This would be similar to a historian using a modern name for a city, rather than using its ancient name. For instance, a tour guide might say that two Native American tribes fought over the territory of Kentucky, rather than giving the Iroquois name *Kentake*, which was used three hundred years ago. Put another way, why would later generations still refer to these territories with their ancient names, rather than their current names? Using antiquated names would be intentionally difficult for the contemporary audience to understand.

Moreover, it makes more sense that later authors would change the names of a few cities, than the idea that later authors knew elements of history, culture, and archaeology (as the critics claim). A later author might change a name

retrospectively, but how could he know history retrospectively hundreds or thousands of years after the events in question?

OBJECTION #4: How could Moses write this before the monarchy (Gen. 36:31)?

CLAIM: This passage refers to a time “before any king ruled over the Israelites.” But, critics argue, this was supposedly written 500 years before Israel became a monarchy. If this is truly Mosaic authorship, how could the author have known about the future kingship in Israel?

RESPONSE: This is another case of an antisupernatural bias. If God exists, then he can know and impart the future to finite human beings through supernatural revelation. Moreover, God had made promises to Abraham (Gen. 17:16) and Jacob (Gen. 25:23; 35:11) about kings being among their descendants. Since Moses knew these promises, he was aware that a king would come in Israel’s future. This is why God gave Moses laws for the future king (Deut. 17:14-15). Clearly, God had promised the Jews land and a nation. It only made sense to see the need for a future king, as well. In this passage above, Moses was comparing and contrasting Israel’s future kingdom with Edom’s. He was demonstrating that Israel would overcome Edom.

OBJECTION #5: How could camels exist at this time (Gen. 12:14-17; 24:63; 30:43)?

CLAIM: Critics claim that camels were not domesticated during this time (~2,000 BC). In fact, they claim that they were not domesticated until 1,000 BC.

RESPONSE: This is an argument from silence. Even if we had no record of domesticated camels, we would not necessarily expect to find this in any records, because our knowledge of 4,000 years ago is fragmentary. However, remarkably, we *do* have records of domesticated camels during (and even *before*) this period of history. K.A. Kitchen writes, “There is both philological and archaeological evidence for knowledge and use of this animal [the camel] in the early second millennium BC and even earlier.”

OBJECTION #6: Were the Philistines around at this time or not (Gen. 21:32-34; 26:1-18)?

CLAIM: Critics note that the Philistine nation did not exist until the 12th century BC. This, they charge, is an anachronism on behalf of the author.

RESPONSE: The author of Genesis does not claim that the Philistine nation was large (as it was in the 12th century or later). Instead, the Philistines were most likely a small tribe at this time. We detect this from the text in Genesis 21:25, when the Philistine king (Abimelech) is intimidated by Abraham and his tribe of a couple hundred men! Moreover, these passages only mention Gerar, which was the smallest of the Philistine city-states. The bigger city-states are not mentioned (e.g. Ashdod, Ashkelon, Ekron, Gath, and Gaza –Josh. 13:3; 1 Sam. 6:17). Moreover, Kitchen notes, “We know so little about the Aegean peoples as compared with those of the rest of the Ancient Near East in the second millennium BC, that it is premature to deny outright the possible existence of Philistines in the Aegean area before 1200 BC.”

OBJECTION #7: We don’t know some of the other authors of Scripture, so Mosaic authorship isn’t an important issue.

CLAIM: The author of the book of Hebrews is unknown to us. However, we can still take truth from this book, as God’s inspired Word. From this, some argue that Mosaic authorship is equally unimportant.

RESPONSE: These are not analogous, because the author of Hebrews is *unknown*, while the author of the Pentateuch is *clearly stated*. The books claim to be written by Moses, and the NT authors affirm this claim. There is a big difference between an *anonymous* author and a *pseudepigraphical* author.

[1] American Scholar Magazine, X (1941), 183. Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 174.

[2] John Elder, *Prophets, Idols and Diggers*, p. 16. Cited in Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 171.

[3] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 114.

[4] Archer, Gleason. “Old Testament History and Recent Archeology from Abraham to Moses” *Bibliotheca Sacra* January 1970. 5.

[5] Archer observes, “They have also assumed that scholars living more than 3,400 years after the event can (largely on the basis of philosophical theories) more reliably reconstruct the way things really happened than could the ancient authors themselves (who were removed from the events in question by no more than 600 or 1000 years, even by the critic’s own dating).” Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 116.

[6] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 88-112.

[7] Other examples of this kind would include the fact that the author mentions the details of the tabernacle in the age after the Temple. This would make more sense to a nomadic people –not a Temple-focused culture. Also, consider the creation account of Genesis. It seems to be an apologetic against other ancient Near Eastern creation and flood accounts (e.g. Sumerian, Akkadian, Ugaritic). This would not fit with a post-exilic author. Why would an author use Pagan sources from over a thousand years earlier, if they were no threat anymore? A creation account written in the post-exilic period would not focus on these ancient Pagan sources, rather than contemporary ones.

[8] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 119.

[9] James Hoffmeier writes, “The type of work they did is also included. Several are labeled as *hry-pr*, literally ‘over the house.’ When Joseph enters Potiphar’s service, he is said to be ‘over his house’ (Genesis 39:4), this is, a household servant.” Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 46.

[10] Bromiley writes, “The Hebrew word for ‘magician’ used in Gen. 41:8, *hartummim*, is from Egypt (*hry-hbt*) *hry-tp*.” Bromiley, Geoffrey William. *The International Standard Bible Encyclopedia*. Grand Rapids, MI: W.B. Eerdmans, 1982. 1128.

[11] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 119.

[12] Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 53.

[13] Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 46.

[14] Gaebelin, Frank E. (General Editor), and Walter Kaiser. *The Expositor's Bible Commentary: With the New International Version of the Holy Bible*. Vol. Two "Exodus." Grand Rapids: Zondervan Pub. House, 1984. 309.

[15] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 122.

[16] Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 48.

[17] James Hoffmeier writes, "The same word is found in texts spanning from Mesopotamia to Egypt during the second millennium BC indicating that *berith* was a term used in international diplomacy at that time." Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 61-62.

[18] Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 62.

[19] James Hoffmeier writes, "When Joseph was sold to the traders, the cost is specified as twenty shekels of silver (Gen. 37:28). The shekel was a weight, not a coin, in the second millennium BC. Twenty shekels would have been around 9 ounces (260 g). As it turns out, this is the average price of a slave during the first half of the second millennium BC. In the second half of that millennium, the cost went up to thirty shekels, and in the early first millennium it shot up to fifty shekels." Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 46.

[20] Archer writes, "As contrasted with the second millennium treaties, those of the first millennium tend to vary in the order of the sections above specified, and they generally lacked section 2 (the historical prologue), or the blessings for covenant-faithfulness in section." Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 274.

[21] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 227.

[22] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 177.

[23] Hoffmeier writes, “A comprehensive study of more than 6,000 recorded West Semitic names shows that this type of name occurs most frequently during the first half of the second millennium BC, and usage drops by 55 per cent in the second half of that thousand year period. The name-type of Abraham is also attested.” Hoffmeier, James Karl. *The Archaeology of the Bible*. Oxford: Lion, 2008. 42.

[24] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 185.

[25] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 179.

[26] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 179.

[27] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 179.

[28] Archer writes, “Archaeological discovery has confirmed the use of alphabetic writing in the Canaanite-speaking cultures before 1500 b.c., and has contributed large numbers of documents to demonstrate the existence and major importance of both the Hittites and Horites (or Hurrians, as they are more commonly known), and also cuneiform tablets containing the name of Belshazzar.” Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 173.

[29] McDowell, Josh. *The New Evidence That Demands a Verdict*. Nashville, TN: T. Nelson, 1999. 94.

[30] Archer, Gleason L. *A Survey of Old Testament Introduction*. Third Edition. Chicago, IL: Moody, 1998. 176.

[31] McDowell, Josh. *The New Evidence That Demands a Verdict*. Nashville, TN: T. Nelson, 1999. 94-95.

[32] Kitchen, Kenneth Anderson. *Ancient Orient and Old Testament*. London: Tyndale, 1966. 43-44.

[33] Kitchen, Kenneth Anderson. *Ancient Orient and Old Testament*. London: Tyndale, 1966. 79.

[34] See footnote in Kitchen, Kenneth Anderson. *Ancient Orient and Old Testament*. London: Tyndale, 1966. 80.

Extra:

Christ in All the Scriptures

II. Christ in the Pentateuch

2. Exodus --

Exodus is the Book of Redemption. The chosen people are in hopeless bondage in the land of Egypt, having no power to deliver themselves. But God says: "*I have seen the affliction of My people, I have heard their cry, I know their sorrows, I am come down to deliver them out of the hand of the Egyptians, and to bring them up unto a good land*" (Ex 3:7,8). It is a beautiful picture of the soul redeemed from the bondage of [sin] into the glorious liberty of the children of God. God is revealed to us as the Deliverer and Leader of His people, a God near at hand, dwelling among them, concerned with the affairs of their daily life.

His commission to Moses opens with the glorious vision of the Angel of Jehovah appearing in the *Burning Bush*. A common little thorn bush of the dessert, ablaze with God! What a picture of the Incarnation. God manifesting Himself in a visible tangible form (1Joh 1:1). When Moses asks His Name, He says, "I AM THAT I AM; say unto the children of Israel, I AM hath sent me unto you" (Ex 3:14). Where do we find that Name again? Jesus said: "*I am the Bread of Life; I am the Light of the World; I am the Door; I am the Good Shepherd; I am the Resurrection and the Life; I am the Way, the Truth, and the Life; I am the True Vine.*" Again, in response to the words, "When Messiah cometh, that is Christ...", Jesus said, "*I am He.*" And once He applies that name to Himself in all its simple majesty: "Verily, verily, I say unto you, Before Abraham was, I AM." It was *then* that the Jews "took up stones to cast at Him." Why? The answer comes out in the accusation of the Jews to Pilate, "We have a law, and by our law He ought to die, because He made Himself the Son of God." [All of the above statements are found in the Gospel of John.]

In the *Passover Lamb* we have a picture of the Redemption that is in Christ Jesus. With many of the types we feel that we may not have interpreted them rightly, but with some we can have no doubt, for God has told us the meaning. It is so in this case, and in most of the types of Exodus. "Christ our Passover is sacrificed for us: therefore let us keep the feast" (1Cor 5:7,8).

Ex 12:6. It was a *slain* lamb-- not a living one-- that availed the Israelites in the hour of judgment.

v.5. The lamb was to be without blemish.

v.7. Its blood was to be shed and applied to the door-posts.

v.46. No bone of it was to be broken.

v.3 and 20. In *every* home that night there was one dead, either the first-born or the lamb in stead of the first-born.

v.2. The Israelites were to reckon their life as a nation from the day of the Passover. "It shall be the first month of the year to you."

Ex 13:2. All the first born-- those who had been redeemed by the blood of the lamb-- were to be sanctified (ie., *set apart*) unto the Lord.

1Cor 2:2. I determined not to know anything among you save Jesus Christ, and *Him crucified*.

1Pet 1:18,19. Ye were... redeemed... with the precious blood of Christ, as of a lamb without blemish and without spot.

Joh 19:36; The the Scripture might be fulfilled,, A bone of Him shall not be broken.

Rom 6:23. The wages of sin is death.
Rom 5:8. While we were yet sinners, Christ died for us.

Joh 3:7. Ye must be born again.

Gal 4:3-6. We were in bondage... But God sent forth His Son... to redeem them that were under the law, that we might receive the adoption of sons.

1Cor 6:19,20. Ye are not your own: ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The word *pasach*, translated "pass over," in Ex 12:13,23, 27 is used in three other passages of Scripture, namely 2Sam 4:4, translated "became lame"; 1Kings 18:21, trans. "halt," v.26, "leaped"; and Isaiah 31:5, "As birds flying, so will the Lord of Hosts protect Jerusalem; He will protect and deliver it. He will *pass over* and preserve it." How does a mother bird - the word is in the feminine-- protect her nest? Not by passing over it in the sense of passing by it, but by fluttering over it, spreading her wings in protection. Thus, Jehovah Himself preserved His people on that awful night when the Destroyer was abroad in the land of Egypt. It was by the Lord's command that the Destroyer executed His judgment upon Egypt. "All the first-born in the land of Egypt shall die." Being in Egypt, Israel came under Egypt's doom. But Jehovah Himself stood on guard, as it were, at every blood-sprinkled door. He became their Saviour. Nothing short of this is the meaning of the Passover.

The first-born in Egypt were saved from death by the lamb slain in their stead. God's word to them was: "When I see the blood, I will pass over you." The blood of the lamb made them *safe*, their trust in God's promise made them *sure*. In the same way, we may have *salvation* through Jesus, the Lamb of God, slain in our stead, and *assurance* through believing God's record that He "hath given to us eternal life, and this life is in His Son" (1Joh 5:10-13)

The Living Bread and Living Water

Next, we have a double picture of Christ as the *Living Bread* and the source of the *Living Water*, and again we are left in no uncertainty as to the application of the types. When Israel murmured, the Lord said to Moses, "Behold, I will rain bread from heaven for you" (Ex 16:4). The Lord applied this type to Himself and said, "I am that Bread of Life. Your fathers did eat manna in the wilderness, and are dead... I am the Living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, which I will give for the life of the world" (Joh 6:48-51). How beautifully this follows on from the teaching about the Passover, which Jesus also applied to Himself when He was eating the Passover Feast with His disciples. He took the bread, which was a recognised part of that feast, and gave thanks and brake it, saying, "Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins" (Mat 26:26-28). When He spoke to His disciples about eating His flesh and drinking His blood, they murmured and said, "This is an hard saying." And Jesus said, "Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing" (Joh 6:60-63). We see clearly by these words that it is a personal, spiritual appropriation of Christ in His death which avails, and nothing outward. We also see the vital necessity of this appropriation: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." We must each for ourselves know the blood which has been shed applied to our souls spiritually for the remission of our sins, and daily-- as the Israelites gathered the manna-- we must know what it is to feed upon the Bread of Life.

Then, in the history of Israel, there immediately follows *The Smitten Rock*. "Thou shalt smite the rock, and there shall come water out of it, that the people may drink" (Ex 17:6). "They drank of that spiritual Rock that followed them: and *that Rock was Christ*" (1Cor 10:4). "Whosoever drinketh of the water that I shall give him shall never thirst; but the water

that I shall give him shall be in him a well of water springing up into everlasting life" (Joh 4:13,14).

The Law--

Moses was a type of Christ, as specially seen in two points:

1. In delivering the whole people from an awful bondage. The bondage of sin from which Christ delivers us is far more terrible than the bondage of Egypt.
2. In the giving of a new law. [The law that Christ gives is superior to the law of Moses, as] Christ Himself shows in the Sermon on the Mount (Mat ch. 5 - 7) -- a law which touches the springs of character and conduct, rather than the outcome; a law which He has summed up for us, first in two commandments, and finally in one word -- *Love!*

The Tabernacle

[For more complete studies of the Tabernacle, see the *Notes* on Exodus (at ch. 25-40), and also the supplemental study on Christ in the Tabernacle, by W.W. Rugh (This link also leads to a Diagram of the Tabernacle).]

With the Tabernacle (and with its services), again, we are not left in doubt as to the true meaning. In the Epistle to the Hebrews we are distinctly told that it was "a copy and shadow of the heavenly things" (Heb 8:5, RV). It was the outward sign of God's presence in the midst of the meeting-place between God and man. As such, it was a true picture of the Incarnation. "The Word became flesh, and tabernacled among us, and we beheld His glory" (Joh 1:14, RV, margin). "The Tabernacle of God is with men" (Rev 21:3). As a whole, it was a type of Christ, and every part of it shows forth something of His glory (Psa 29:9, margin). Every detail of its design was given to Moses by God in the mount. "As Moses was admonished of God when he made the Tabernacle: for, See, saith He, that thou make all things according to the pattern shown thee in the mount" (Heb 8:5). And over fifty times, it is recorded of Moses, "As the Lord commanded Moses, so did he." What have we each seen in the Tabernacle? How did it appear viewed from without? A long black, unattractive tent of badgers' skins. But when we come inside, we find ourselves surrounded by shining gold: looking up to the curtained roof, we see the wings of the cherubim woven in blue and purple and scarlet and fine twined linen. All the beauty within is revealed by the light of the golden candlestick. So it is with Christ Himself. The natural man, beholding Him, sees no beauty that he should

desire Him. But to those who know the Lord Jesus Christ, His beauty satisfies their souls.

The Tabernacle was protected by a court of pure white linen, held up by sixty pillars, and entered by a curtain of coloured material, called the Gate. The walls of the Tabernacle were made of boards of shittim wood overlaid with gold, resting in massive silver sockets sunk into the sand. These sockets were made from the *redemption-money* paid by every Israelite, thus the whole fabric rested upon a foundation of redemption (1Pet 1:18,19). The entrance [of the Tabernacle itself] was protected by a curtain called the Door, and the two parts of the Tabernacle-- the Holy Place and the Most Holy Place [or, Holy of Holies]-- were divided by another curtain-- the Veil. Spread over the solid framework of the Tabernacle were four sets of curtains, which formed its only roof, and hung down over the sides, covering it completely.

Now, draw a straight line from the center of the Gate to the Mercy-Seat [in the middle of the Holy of Holies]. You go through the Altar, through the Laver, through the Door; you pass the Table of Shewbread on your right hand, and the Golden Lampstand on your left; through the Altar of Incense, through the Veil, to the Ark, covered by the Mercy-Seat... This is the true Pilgrim's Progress, from the camp outside to the immediate presence of God.

The Court was entered by the Gate (Joh 10:9). This was a curtain. A curtain is the very easiest means of entrance; it is not like a wooden door at which you have to knock, you can lift it silently. At the time, no one need know of the transaction which takes place silently between the soul and its Saviour. It may be like Nicodemus, coming by night. But when the curtain is dropped again, you are completely inside, not half in and half out as in a doorway-- but completely shut off by a sharp dividing line. Inside that Gate, you are completely surrounded by the spotless white curtains of the Court. "Complete in Him"; "made the righteousness of God in Him." Here, you are immediately confronted by the brazen *Altar of Burnt Offering*. "One Sacrifice for sins for ever" (Heb 10:12). Then, the *Laver* [which speaks of] cleansing, as the result of the Atonement (Zech 13:1). Thus far, every Israelite might enter. Have we come thus far? Have we entered by the Gate, and accepted the Sacrifice, and known the Cleansing?

Only the Priests might enter the Tabernacle itself. If we have proved the power of the Cross, Christ calls us to be priests, set apart for His Service. We may enter still farther. The Holy Place is entered by the Door. This

again is Christ Himself. He is the means of entrance into every fresh position of blessing. Every spiritual blessing comes with a fresh view of Christ and what He can be to us. He is the one entrance, as well for the first step, as the last. The Gate, the Door, the Veil, they were all of the same materials and colours, and the number of square cubits (20 by 5, or, 10 by 10)-- though the Gate was stretched out wide as if to emphasize the breadth of the universal proclamation, "Whosoever will may come."

In the Holy Place, were two great gifts-- Food and Light: "I am the Bread of Life"; "I am the Light of the World." Then the Golden Altar of Incense (Heb 7:25): Christ's continual Intercession by which alone our prayers can ascend to God.

So far, and no farther, the Priests might enter. Into the Holy of Holies only one man, only one day in the year, might enter, and that not without blood. "But Christ being come an High Priest of good things to come... by His own blood... has entered into heaven itself, now to appear in the presence of God for us." (Heb 9), and He also has opened up for us a way of access by His blood into the Holiest, into the very presence of God here and now, as we read in Heb 10.

The Veil

Heb 10:20, "Through the veil, that is to say His flesh." The veil was rent in twain from the top to the bottom at the moment of His death (Mat 27:51). "From the top to the bottom," the way of access opened by God Himself. [Within the Veil, we find...]

The Ark, containing the unbroken Law--

Here again, we see Christ, who alone kept [the Law] completely. The Ark was covered by the Mercy-Seat, or, as it should be translated, the *Propitiatory Covering*. The word in Heb 9:5 and Rom 3:24,25 is the same.

The Propitiation-- Christ.

This is the meeting-place between God and man (Ex 25:22). Above it rested the Shekinah-glory, the symbol of God's presence. It arose from the Mercy-Seat, a pillar of fire by night and a cloud by day, spreading out over the whole camp as a protection, and guiding the children of Israel on their march.

The Great High Priest

In Aaron, we have a picture of our Great High Priest. His garments were all typical. The three ornaments of his dress, which were engraved with a

signet, teach a very precious lesson. The onyx stones on his shoulder and the breastplate on his heart were engraved with the names of the children of Israel, that he might bear them before the Lord continually. The plate of the mitre, on his forehead was engraved with "Holiness to the Lord" to bear the iniquity of their holy things "that *they* might be accepted before the Lord." On his *shoulders*, on his *forehead*, and on his *heart*. What do we see here but the *perfect strength* and *perfect wisdom* and *perfect love* of our High Priest put forth on our behalf? The Good Shepherd lays the lost sheep "on His shoulder." Christ is "made unto us Wisdom." "Greater love hath no man than this, that a man lay down his life for his friends."

Many of us see the uselessness of an outward priesthood-- of any man to come between us and God. But are we equally clear in valuing the inner Reality? Do we feel our utter need of the Lord Jesus as our Great High Priest, and recognise that we cannot draw nigh to God except through His one availing sacrifice?

Aaron, the type, fell short, for he was a sinful man. Jesus Christ is a perfect High Priest. As man, He was tempted in all points like as we are, yet without sin. He is able to sympathize and to succour [ie., help us in our need] because He has been through it all. *He is able to understand our need to the uttermost* because He was perfect man. *He is able to meet our need to the uttermost* because He is perfect God. He was able to bear the whole world's sin in His Atonement on the Cross. He is able to bear the whole world's need in intercession upon the Throne.

[For a more in depth study of the book of Exodus, see the *Notes* on Exodus in the Berea Handbook as above.]

Read the Bible Online

In English

King James Version (Public Domain Version)

<http://www.allonlinebible.com/>

In Dutch

<http://www.online-bijbel.nl/>

In French

Version Louis Segond (Normalement Domaine Publique)

<http://www.christianevents.mu/lire-bible-francais-louis-segond.html>

Contents

Inspiration and Authority of the Bible	2
The Text of the Bible	7
The Text of the New Testament	8
The Canon of the Bible	10
What are the Catholic Apocrypha / Deuterocanonical books?	12
How is the Bible inspired? What does it mean for the Bible to be inspired?	14
Are there errors in the Bible? A point-of-view!	15
Should the Bible be interpreted literally?	16
A good question: Is the Bible still relevant today?	18
Why should we study the Bible?	19
Finally, is the Bible really the Word of God?	20
Biblical Creation: religious Myth or Historical Narrative?	23
The Book Genesis	24
Archaeology around the Book Genesis	39
The most famous cuneiform tablet from Mesopotamia	41
The Story of Noah's Ark	42
Map of the Origin of Nations and Races that were dispersed by God in Genesis 10	46
Noah and the Flood	46
The Tower of Babel	47
Quotations from the Dictionaries	51
The remains of a probable "Tower of Babel" (picture)	58
Building practices	58
The two Rivals Nimrod and Abraham (from Jewish History)	60
The Book of Exodus	73
The Great Sphinx of Giza (picture)	83
Ancient Egyptian Dynasties	86
Pharaohs Timeline	88
Ancient Egyptian Timeline	95
Summary of Egyptian History from the Flood to the Patriarchs	100
Life in Egypt	121
Biblical evidence of the 430-year Egyptian sojourn	131
The great temple at Thebes (modern Luxor) (picture)	134
The funerary mask of Tutankhamun (picture)	135
The temple of Amun and model of a boat (pictures)	136
Red Sea shore (picture)	137
The encampment of the Israelites and the tabernacle, the priest	139
The Tabernacle, Priesthood, and Sacrifices	140
The Book of Leviticus	161
The five major offerings of Leviticus	168

Construction of the Tabernacle (Exodus 25-27) (picture)	178
The Book of Numbers	183
The arrangement of the Tribes in Camp	195
The budding rod of Aaron	198
Deuteronomy or the Book of Obedience	201
The Book of Deuteronomy	202
The Israelites crossed the Red Sea at the Gulf of Aqaba	208
The higher criticism of the Pentateuch	229
Pentateuch criticism	231
The authorships of the Pentateuch	240
Christ in all the Scriptures	253
Read the Bible Online	260
Contents	261



“Looking unto Jesus”

January 2015 – Berea School of Theology and Ministries on Internet
Superintendent: Rev. Philippe L. De Coster, B.Th., D.D.
 (Non-commercial) [Contact](#)